

# WACOAHN

## MONTHLY

SEPTEMBER - 1953

This Way to Leadership!

Beginning Studies in Romans

by August Van Ryn



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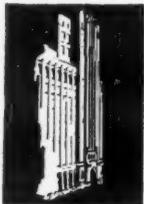
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# Moody Monthly

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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*Circulation Manager*

Vol. 54

SEPTEMBER, 1953

No. 1

## Editorials

Introducing "Idea Notebook"; In Defense of the Men; A Needed Emphasis; Campaign for Souls; Will They Read, Too?..... 7

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Youth Supplement cover by Rudy Vetter



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September, 1953

## In This Issue

EXPERIENCE proves that most MOODY MONTHLY readers are keenly interested in contemporary Christian problems. One such problem, apparently on many hearts today, is the question discussed by Roger Heidelberg in the opening article of this issue. You may not agree with Mr. Heidelberg, in whole or in part, but once you have begun, you will find yourself reading every word he has to say.

► No doubt there are exceptions, but most churches we know are in urgent need of leaders. Most churches, too, have members who are able but who hang back, perhaps because they feel they are not competent or because they do not know just how to take those first important steps toward leadership.

This is the situation which prompted J. Vernon Jacobs to analyze the steps involved in preparing to become a leader. "This Way to Leadership!" is the title of his article, and it is in this issue to be of help to you, or to help you be of help to others.

► If you are looking for something worthwhile to do this fall and winter, try turning to page 13. Of course we do not mean the article there by Wil R. Johnson will require undue time for reading. It may, however, tempt you to settle down this fall to a program of systematic Bible study. If it does this, we know you'll say, "My Cure for Ragged Thinking" was one of the most profitable features you read in 1953.

► Finally, a word of reminder that the first of the new series of Bible studies on Romans by August Van Ryn gets under way in this issue. The series will span those important chapters from Romans 3 to 8 inclusive. The initial article, "Your Righteousness—Its Source and Greatness," appears on page 16.

## THIS MONTH'S COVER



★ SCHOOL DAYS ARE HERE AGAIN. All over America young people are preparing to take their places of leadership in the world. May they learn well their lessons, profit from the mistakes of their forebears, and bring America back to God in faith, word and deed.



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## Out of the MIXING BOWL

MRS. WILLARD ALDRICH

### Our "Fumble" Cry

THE melody in their hearts was better than the melody of their voices, but the hearts were all that mattered, for "the Lord looketh on the heart."

They sang lustily, they sang happily, and they sang slightly off key, but their joy was deep and real.

First one song and then another was called for. Mommie played the piano and asked, "Which two verses?" before beginning.

Tad and Bobbie did not always know the words, but that did not bother them; they made up their own as they went along.

They sang on and on, one hymn and then another being called for. Mommie was pleased with their interest in music until she realized that it was past their bedtime, which may have added zest to their performance!

"Just one more now. What shall it be?" she asked, turning on the piano stool to look at them. They were sitting on the chairs, the floor, and the dining table benches. They were not a choir; they were young children, singing.

"Let's sing, 'Saviour, Saviour, hear my humble cry.'" one suggested, and they all turned to find it in their books. Soon the plaintive cry of a hungry heart was sung by the children before going on to bed.

The next morning three-year-old Bobbie was singing as she played with her kitten. "Yes, Jesus loves me," she sang, and then added, "My cup is full and running over." Her sweet, little-girl voice was pleasant to hear, and Mommie listened, thankful for the certainty that Jesus loves her.

Soon she began another song and with a pleading voice she sang, "Saviour, Saviour, hear my fumble cry." Over and over she sang it, pleased with the newness of the melody.

Mommie smiled to herself. "Fumble cry! She is surely mixed up this time." And then she began to think. How many and many a time our cry unto the Lord

This monthly feature appears simultaneously in Moody MONTHLY and The Doorstep Evangel, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

is indeed a "fumble one"! The heart cannot always express itself clearly, but love hears even the fumbling attempt.

When we're bewildered and we fumble in our uncertainty, the Lord knows and He meets our need.

And when we are deep in sorrow and too hurt to pray clearly, He understands. "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."

"Call upon Me" . . . even though it be a "fumble cry." He would rather have us call in a fumbling way than to hold our need to ourselves.

Why? Because love delights in feeling needed, and love longs to lift the burden.

A "fumble" cry? It catches the ear of a loving heavenly Father, and that is all that matters.

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—M. D. A., Flushing, N. Y.



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—Mrs. J. J. C., Washington, D. C.



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—R. L. T., N. Augusta, S. C.



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## Our Moody Readers

### In Defense of Whoop-te-do

Doubtless already you will have had heaped upon your head quite a lot of impatience for the editorial "No Whoop-te-do" [July]. My first impulse was just to ask you to send the balance of my subscription to someone more in accord with what you think is the best manner for advertising a Sunday school. Then as I cooled off, it occurred to me that perhaps you have a right to express your opinion also. However, I question your right to express it in the place and with the tone you chose to do it.

So the Baptist church in Muskegon has found a method that works for them. Wonderful! But perhaps that particular method would never work as well in Trinidad or on my side of Tallahassee, Fla. No one told it that Muskegon should raise balloons or feed pancakes to advertise, so I strongly oppose being told it would have been better for me to use the Muskegon method than what I did here.

I know a certain individual who snorts and fumes every time our Sunday school chooses to sing a nice chorus. He feels we should profit more by "stressing the old hymns." Flannelgraph stories are worldly, and colored slides, "never!" This same attitude carries throughout his dictation of church policies, much to the annoyance of everyone, even the pastor. Last year we did have a bang-up summer Bible school, and the community still talks about it, because he was away on vacation and we pulled out all the stops.

*I wish the Baptist church in Muskegon had him in it, and I just believe there are at least a few up there that would dearly love the opportunity to come here and "Whoop-te-do" like they had a little life in their salvation!*

Regardless of what it takes in any given community, you have no right to editorialize against anything that God has used to accomplish His finished work, and that's where I say you are dead wrong and I'm mad about it, too.

Whether you use lolly pops and ice cream or the correct psychology to get them into the church building, unless Jesus is lifted up in their midst, the method for getting them into the building is utterly wasted. On the other hand, simply preach Christ in His fullness and people will fill the pews without any "methods" being used on them to lure them away from their homes to church. I know, because I've seen attendance records broken with all three of these practices.—Robert L. McIntyre, Tallahassee, Fla.

### High Time for Warning

Thank you for the two editorials, "Hollywood Groove" and "No Whoop-te-do." Both are splendid. My opinion is that the warning on movies should have been sounded a long time ago. I have hated and blasted the advertising of the religious movie ever since it first appeared. As far as I know, you are the first to openly print my feeling regarding this matter. There is nothing glorifying to the Lord at all in our present-day advertising of Christian movies. I am thankful for some who still state honestly that the

film is produced to win souls to the Lord Jesus.

Especially am I interested in your article on Sunday school contests, because the church you refer to has just called our youth director. I am glad to know that we are releasing him to such a fine place with spiritual insight and sound methods. —Rev. Jack MacDonald, Elmhurst, Ill.

### More Builders Needed

Permit me to thank you especially for the editorial on "Building Bridges" in the May number. The truth of this impressed me deeply, and has lingered in my thoughts since reading it. May God help us to build bridges, though, as you say, it will cost!—Miss F. A. Roberts, Cape Town, South Africa.

### Closed to Liquor Ads

It seems to me I read in MOODY MONTHLY of a farm paper which does not have beer or liquor ads. I take two farm papers, *The Rural New Yorker*, a most delightful "old-fashioned" paper with all the news of modern progress and development, and *The Farm Journal*, said to be one of the oldest farm journals. Neither of these accept either beer, liquor, or tobacco ads. Recently they announced that they deprived themselves of thousands of dollars every month by this refusal.—Mrs. Spitter, Chicago, Ill.

### A Needed Article

I enjoyed and felt the need of the message, "A Divine Plan for Mental Peace" by Cedric Arthur Larson, in May. Is it possible to get this in pamphlet form? I have friends that need it also and would like to pass it on.—Mrs. J. Kuhfuss, Philadelphia, Pa.

### Answer Spoiled?

I am writing with reference to Nathan J. Stone's answer to a question in the June issue: "What is the meaning of praying in the name of Jesus?" He spoiled an otherwise nice comment on the subject by saying, "It is not absolutely necessary to use the words, 'in the name of Jesus.'"

I have heard many a good prayer by God's dear saints in which they failed to ask their petition in Jesus' name. I hope it pleases the Lord in His mercy and understanding to grant the petitions anyhow. I have, many a time, secretly supplied those words when I noticed they were omitted. However, instead of teaching that they are not necessary, it would be far better to impress their importance, which I think readers would have gathered from all other statements of this comment had not that statement been unfortunately thrown in. — Mrs. Mary Crunkilton, Mansfield, Ohio.

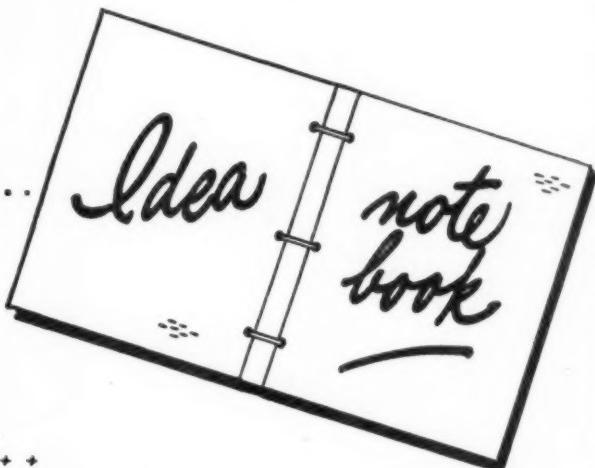
### In Brief

I like the YOUTH SUPPLEMENT because it has wonderful articles for us teenagers.—Laila Olsen, Averill Park, N.Y.

Every issue is splendid, but the last two have been especially so to me. "Answering Your Questions" is one of my favorite departments.—Mrs. J. S. Neill, Arlington, Ill.

# Coming!

Another helpful  
MOODY MONTHLY feature . . .



**beginning next month . . .**

A new regular department of *Moody Monthly* containing especially selected ideas, methods and materials. You'll like this easy-to-follow presentation of practical, month after month help for the Sunday school teacher, youth leader, choir director, church secretary, missionary treasurer and others engaged in various types of Christian work . . . conveniently arranged for filing in loose-leaf notebook form for constant reference and use.

## **partial list of contents for October:**

- Interesting Parents in Sunday School
- Use ALL That Space !
- Building a Sunday School Supply Cabinet
- Operation Friendship
- Profitable Fun With Bible Games

Also in view . . . a Question Box . . . Reader's Idea Exchange . . . Visual Aids Reports . . . and other features designed to help today's busy Christian worker do a better job than ever before.



**Dorothy Martin** (Mrs. Alfred Martin), editor of "Idea Notebook," combines specialized training in Christian education with varied experience, both as a pastor's wife and a lay worker. Holder of a master's degree in Religious Education, Mrs. Martin has taught child study and Sunday school administration at Dallas Bible Institute, as well as teacher training classes in the Chicago area under the auspices of the Greater Chicago Sunday School Association. She also has had experience as a Sunday school teacher and vacation Bible school director. A staff of consultants, specialists in various fields of Christian work, will assist her in editing "Idea Notebook."

**Watch for the first pages of your "Idea Notebook"  
in the October MOODY MONTHLY**

# There's a reason for my peace of mind



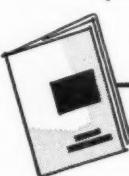
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# Editorials

## Introducing "Idea Notebook"

Twice during the last three years announcements have been made in these columns concerning important additions to MOODY MONTHLY. In October, 1950, many readers eagerly welcomed word of the return of the widely read YOUTH SUPPLEMENT. Since then it has made an important contribution to the value of MOODY MONTHLY in thousands of homes and churches.

Again in December, 1951, a similar announcement of special importance was made, this time concerning the coming of the new Biblical supplement, *IN THE STUDY*, to be edited by Dr. Wilbur M. Smith. This portion of Moody MONTHLY has been especially appreciated, not only by pastors but by laymen as well.

This month a third such announcement can be made. Beginning with the next issue, your MOODY MONTHLY will bring you still another new department, IDEA NOTEBOOK. IDEA NOTEBOOK will be devoted to practical and specific suggestions for Sunday school workers, church officers, missionary chairmen, Sunday school class officers, pastors, social chairmen and those in other phases of active Christian work.

The new department will be set up in 5½ by 8-inch notebook-size pages, marked for punching, and designed for permanent filing in a notebook of your own. Since it will be well-indexed, it will be possible to keep the material at your fingertips, not just for a few weeks, but for as long as you have occasion to use it.

Although we believe there is value in presenting principles of Christian work—and we will continue to do this in articles and special features—IDEA NOTEBOOK will be devoted largely to a variety of specific suggestions. It will provide material for special lessons, programs and worship service, ideas submitted by other readers, and answers to questions concerning methods and special problems encountered in Christian work. In short, it will be a reservoir of material for busy workers who need dependable ideas, suggestions and materials from week to week to adapt to their own program.

We feel that once more God has led in the selection of an editor who has been prepared in a special way for the ministry of this department. Dorothy Martin has seen both the academic and the practical sides of the Christian education and church management fields. Not only does she have a master of religious education degree, but she has a "master of experience" degree as a pastor's wife and a Sunday school worker.

She is a mother (the wife of Dr. Alfred Martin, of the Moody Bible Institute faculty) who knows what children can and can't be expected to do; a Sunday school worker who knows how to get along with the facilities at hand, as well as one who has worked with rather complete equipment. She knows the necessity for carrying on her work prayerfully, and solicits your prayer support for the ministry of IDEA NOTEBOOK. In editing the new department Mrs. Martin will also have the assistance of consultants who are outstanding in the Christian education field. We have assured her that in addition she can

count on the interest and support of MOODY MONTHLY readers.

We trust you are already looking forward to seeing the next issue, and that the satisfaction of sampling for yourself the first leaves of IDEA NOTEBOOK will exceed even the pleasures of anticipation.

## In Defense of the Men

"Where are the men?" Since World War II, this seems to have become the pet theme of a number of missionary speakers and writers. Their contention is that when the missionary appeal is made, American young men usually reply, "Here am I; send my sister!" Even if it were true, the argument is getting a bit threadbare.

It took a missionary to Japan to carry this theme to an absurd extreme. In a young people's missionary magazine for July he wrote, "According to an unofficial survey, there are thirteen women to every man on the mission field today!"

We read the article with amazement. Where on earth did he get such statistics? Did he really believe what he wrote?

Then we made a quick check. We limited it to Japan, where that missionary is serving. We found that the *World Christian Handbook* for 1952 lists 1,123 missionaries with North American societies in Japan; 459 men and 664 women.

Next we turned to our most recent list of missionaries in Japan serving under the same board as the writer of the article. We found 69 men and 88 women. In other words, more than 40 per cent of American missionaries in Japan are men, and nearly 44 per cent in the author's own mission are men!

Where are the men? It may be true that they are not volunteering in as large numbers as the women. But if so, then the proportion who go through with their purpose and actually reach the field is higher. At any rate, it will not help the situation to make wild statistical claims which are so obviously untrue. Let's quit our exaggerated attempts to shame men into the mission field. We need men who have a positive call.—H.R.C.

## A Needed Emphasis

That colleges and universities should have a large degree of freedom in carrying on their functions is an accepted part of the American pattern of thinking. But that these institutions themselves have great responsibility is no less true, especially as they deal with issues such as Communism.

As schools and colleges open their doors again this fall, a recent statement by the Association of American Universities is therefore of special interest. Dealing with "The Rights and Responsibilities of Universities and Their Faculties," the statement bears the signatures of representatives of thirty-seven United States and Canadian institutions.

This statement quite fairly protests discrimination which would single out college professors for investigation more than others. Concerning academic freedom, it observes that the university's "whole spirit requires investigation, criticism and presentation of ideas in an atmosphere of freedom and mutual confidence." However, it continues by wisely indicating certain limits.

For example, it makes the statement:

"Academic freedom" is not a shield for those who break the law. Universities must co-operate fully with law enforcement officers whose duty requires them to prosecute those charged with offenses. Under a well established American principle, their innocence is to be assumed until they have been convicted, under due process, in a court of proper jurisdiction.

An earlier paragraph speaks more specifically of the individual instructor's obligation:

As in all acts of association, the professor accepts conventions

which become morally binding. Above all, he owes his colleagues in the university complete candor and perfect integrity, precluding any kind of clandestine or conspiratorial activities. He owes equal candor to the public. If he is called upon to answer for his convictions, it is his duty as a citizen to speak out. It is even more definitely his duty as a professor. Refusal to do so on whatever legal grounds cannot fail to reflect upon a profession that claims for itself the fullest freedom to speak and the maximum protection of that freedom available in our society. In this respect invocation of the Fifth Amendment places upon the professor a heavy burden of proof of his fitness to hold a teaching position, and lays upon his university an obligation to re-examine his qualifications for membership in its society.

Out of a number of other pertinent matters which are mentioned, there is the recognition of the threat of the totalitarian state, whether represented by Fascism, Nazism or Communism:

The police state would be the death of our universities, as our government. Three of its principles in particular are abhorrent to us: the fomenting of world-wide revolution as a step to seizing power; the use of falsehood and deceit as normal means of persuasion; and thought control, the dictation of doctrines which must be accepted and taught by all party members. Under these principles no scholar could adequately disseminate knowledge or pursue investigations in the effort to make further progress toward truth.

Not only does the statement contain a recognition of totalitarianism as the enemy of true academic freedom, but there is in it the recognition that free enterprise is the friend of academic freedom. "Free enterprise," it declares, "is as essential to intellectual as to economic progress."

Because the university is often state supported, or, in the case of the endowed university, a beneficiary of tax exemption, and because of the university's important place in society, we are glad to see in the statement the frank concession that the public does have a right to examine the workings of its educational institutions. Again we quote:

Legislative bodies from time to time may scrutinize these benefits and privileges. It is clearly the duty of universities and their members to co-operate in the official inquiries directed to those ends. When the powers of legislative inquiry are abused, the remedy does not lie in non-co-operation or defiance; it is to be sought through the normal channels of informed public opinion.

### Coming Next Month

#### Special Soul-Winners' Number

**W**HAT can you do to reach the folks you see every day, and win them for Christ? Have you tried redemptive friendships? Next month Marie A. Yoder explains how you can go about forming such friendships in an article as practical as the problems of everyday witnessing. Watch for "Redemptive Friendships" in the October issue.

A continuing, city-wide organization dedicated to winning men and women for Christ—that's the Christ for Greater Los Angeles organization, which sponsored one of the first great campaigns conducted by Billy Graham and is still winning souls today. Here is a pattern, perhaps, for your own city. Read about it next month in "Los Angeles' Committee for Souls" by Dorothy C. Haskin.

Also . . . the new IDEA NOTEBOOK . . . plus other outstanding articles, features and departments.

Once again let us affirm that we are glad for this particular emphasis upon responsibility, a word which, alas, all too frequently in many circles seems to be missing from our vocabulary and from our action.

### Campaign for Souls

Many readers will remember the successful "Christ for Everyone" evangelistic campaigns held in communities throughout the United States and Canada last year. Co-ordinated by a committee working with Horace F. Dean, president of Christ for America, they were simultaneous programs of evangelism centering in local churches.

Similar campaigns will be held again this fall October 4 through November 1. Once more the national leaders will include Dr. Charles E. Fuller, heading the U.S. campaign; Premier Ernest C. Manning, heading the campaign in Canada; Theodore H. Epp, in charge of the radio phase, and Dr. Harold J. Ockenga, campaign chairman in New England.

If your church wishes to participate this fall in this program of prayer, personal evangelism and pulpit ministry, we would suggest two things: (1) that, if he has not already done so, your pastor should get in touch immediately with Christ for Everyone Headquarters, 542 S. Dearborn St., Chicago 5, Ill., and (2) that plans be made immediately for prayer groups to meet in churches, homes and business houses to prepare the way for God's working.

No one can conceive how great the effects might be if Christians throughout the United States and Canada were to undertake this work of evangelism with prayerfulness, faith, and a burden for the lost.

### Will They Read, Too?

If you have ever been away from home and Christian fellowship, if you have ever been lonely and in need of spiritual food or encouragement or inspiration, then you can imagine something of what this issue of Moody MONTHLY might mean just now to a missionary on the foreign field or to a man or woman in military service.

We are thankful that this issue will reach a great many missionaries and numbers of those in our armed forces. This will be the case because of the provision of Moody MONTHLY readers through our Missionary and Military Gift Fund. Perhaps even now a copy of Moody MONTHLY which you have sent is lying on a missionary's table by his bed, ready for reading by kerosene lamp when he can snatch a few moments from his work. Or perhaps the magazine you sent has already been passed from missionary to missionary on the mission station and has at last reached the hands of eager students at a mission school.

Grateful letters from missionaries assure us that in just such ways these magazines are read, reread and read again. Similar word from chaplains and men in the armed forces tell of the need for Moody MONTHLY in their reading rooms, hospitals, canteens and wherever servicemen gather.

Just now, however, the Missionary and Military Fund is considerably overdrawn, and reluctantly we have had to lay aside worthy requests for gift subscriptions till funds are again available.

In view of readers' past interest in this work, we are confident that many of our friends will want to make it possible for this ministry to be undertaken again without delay. Gifts should be designated for the Missionary and Military Fund; the address is Moody MONTHLY, 820 N. LaSalle St., Chicago 10, Ill.

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vigorous plea

for sane treatment

of new Christians . . . by

Roger Heidelberg

# let's stop cashing in on our converts!

**S**UPPOSE Saul of Tarsus had been converted in 1952 on U. S. 60 enroute to Denver. Would his conversion experience have been allowed to develop until he became the mightiest exponent of Christian doctrine the Church has ever known? Let's see . . .

No sooner would word of such a dramatic, "newsworthy" conversion have hit the wires of the press associations than staff men from *Life* magazine, theatre and TV newscamermen, feature writers, and radio producers would have descended on Denver in droves.



They wouldn't have traveled alone, either. Alongside them, striving manfully to keep pace, would have been representatives of most evangelical radio-TV programs, gospel rallies, or youth movements of national consequence in America.

When the scales fell from Brother Saul's eyes he'd have seen his room jammed with these people—the man from *Christian Star* magazine contending for an exclusive feature against an associate editor of *Collier's*; the program director of the "Heavenly Light TV Hour" trying to out-talk the agent from "We, the People"! Ananias? Over in the corner, serving as Saul's agent, lining up the contracts.

Before the first sunset of Saul's new life he would have been scheduled for appearance on every Christian TV and radio network that could manage to land him.

In the shortest possible time he would have found himself booked for months or even years in advance as the "headline attraction" at gospel rallies all over Christendom—evangelistic crusades, youth movements, even Bible conferences. See the banners go: "TOP RABBI TELLS HOW HE TURNED TO CHRIST!" "HEAR WORLD-FAMOUS JEW PREACH JESUS!" "SAUL OF TARSUS, CONVERTED PHARISEE, PREACHING HIS FAMOUS SERMON, 'FROM THE SANHEDRIN TO THE SAVIOUR.'"

♦ Isn't that about the way we'd do it, fellow Christian? Isn't it the way we are doing it?

Let our morning paper carry the story that Gloria Goldilocks, top star of stage, screen and radio, has "got religion," as they'd put it; within the week the same paper will announce her forthcoming appearance on the nation-wide "Pearly Gates Revival Hour" . . . or her affiliation with the Atomic Age Gospel Team!

We're no respecter of persons, either. Big league ball players, dance band leaders, bootleggers, kingpins of crime . . . any of these will do, just so the name is big enough to draw well and, of course, so the conversion seems real.

Please don't misunderstand. Each time any celebrity from show business, politics, or Murder, Inc. sincerely calls on the Lord for salvation we feel like shouting the very angels!

What we're tugging at your sleeve about is our habit of propelling these converted celebrities into the foremost ranks of evangelical Christianity long, long before they've been shown to be spiritually qualified to be there.

♦ WHY did our girl Gloria get picked for that Pearly Gates Hour, that gospel team? Because they wanted the Spirit-bathed message she was capable of bringing? Or the headline value of "Gloria Goldilocks, former star . . . ?"

Exposition of the Scriptures, or exploitation of the celebrity?

Evangelistic Christianity has gotten itself into a dismal state when we seem to place as much emphasis on the muck—however glamorous—from which our new converts may come as we do on the spiritual testimony of their lips and lives. We can never expect God's favor upon us, beloved, so long as we exalt a "celebrity angle" above the cross of His Christ!

The point has been well made that some folk, particularly from the theatrical world, have gotten better billing for their talents at the hands of Christian "promoters" than they ever got from those of Broadway and Hollywood.

Too many of us are like the young woman who trilled, "I'm not going to miss a single night of these meetings. I always have wanted to see a real, live night club singer!"

If that's our heart's desire, brethren, why not go to the night clubs—we'll find plenty of them there! That would be "worldly," though, wouldn't it?

♦ LITTLE can be said in defense of those of us who are exploiting these "name" converts to serve our own essentially selfish purposes. We're old enough in the Lord to know better, and should begin to act our age.

What of the ones, however, who are being used? What will be the result of all this in *their* lives? Surely someone cares!

In the frenzy of dashing from one gospel rally to another, little time is available for allowing their conversion experience to take root and ripen into an enriching, overflowing testimony.

Consequently, these converts are likely to do the best they can—pick up some currently popular pious phrases, string them together into a smoothly flowing "testimony," mix in a "story of my conversion" and all is set for the show to start. They keep repeating their "lines" until, in time, that conversion glow gone with nothing new flowing up to replace it, they become powerless play-actors, saying the right words which land, charmingly and quite ineffectively, on unconvicted consciences.

♦ It might be well to note just here that in over thirty years of Paul's ministry, in which so many of his sermons were recorded by inspiration, the "story of his conversion" was told only three times: once by Barnabas (Acts 9:27) to convince the church at Jerusalem that Saul of Tarsus had truly become a believer, and twice by Paul himself (Acts 22 and 26) to justify his preaching to the Gentiles before the Roman rulers. Not once does the Scripture speak of his conversion—surely the most dramatic ever recorded—being used as "bait" to attract crowds to hear him.

New converts, especially those from a distinctively unchristian background,

usually bring with them into their new life many traits of the old, and the spiritual pendulum frequently overswings.

Religious excesses, odd mannerisms—these can be made to serve Satan's purposes well enough to nullify the positive effect of an otherwise powerful testimony. Such will tend, in time, to varying degrees of fanaticism. Where we should be patiently trying, in the kindest possible spirit, to help iron out these rough spots, it seems as though we are actually capitalizing on them. . . .

We see that ex-torch singer, front and center at the youth revival, warbling "I'd Rather Have Jesus" in the only singing style she's ever known—the husky tone, cuddle-up-closer phrasing that used to knock 'em dead in the clubs when she gave with "I Got a Man, Crazy for Me!"

Or we see that converted circus acrobat coming on stage to "testify" by doing backflips to the pulpit!

There is, of course, no time whatever for the quiet steeping of themselves in the Word, which in Paul's case left us the legacy of more than half of our New Testament and, in the humblest Christian's life, produces that sturdiness of conviction that keeps us doctrinally stable and holy of life.

Possibly the saddest result of all may be seen when these immature believers come to the more or less secret conclusion that they're as much religious "big shots" as anybody. Can we expect them to think otherwise? Haven't they been headlined at rallies along with some of the greatest spiritual giants of our time? Haven't they, to all practical purposes, been treated as their equals in spiritual attainments? Quite possibly made more fuss over . . . asked for more autographs? This tends toward a conceited convert.

In addition, they are brought behind the scenes where they may see our "seamy side" long before they are spiritually mature enough to make loving allowances for the old Adam in our natures. They may observe the sad truth that too many of us exude so much sweetness in the pulpit and counseling room that we have nothing but vinegar left when we come to dividing up the love offering.

Possibly they may see what Vance Havner so graphically described as "a 'victorious life' teacher, losing his victory waiting on a late train." This tends toward a cynical convert.

♦ CONCERN . . . cynicism . . . how can the gentle, fragrant flowers of the Spirit flourish in such soil?

The writer recalls a dear Jewish man who, on his conversion, became the most sought-after Christian in town. He was snatched wet, almost, from the baptismal to "give his testimony" before every group of believers that could snare him. All of them, apparently, were just dying

[Continued on page 70]

### ✓ Check Yourself

## If You Want to be a Leader

1. Have you made it known that you are willing to serve where needed?

Yes  No

2. Are you willing with God's help to put out of your life habits which might impair your testimony and hinder your effectiveness?

Yes  No

3. Are you spending time with the Lord each day in Bible reading, meditation and prayer?

Yes  No

4. Are you accepting the responsibilities now being offered you—whether trivial or important—filling each assignment to the best of your ability?

Yes  No

5. Are you taking advantage of opportunities to better prepare yourself through Bible study, leadership training, and systematic, purposeful reading?

Yes  No

6. Are you making a conscious effort to be friendly, to be interested in others, to be sympathetic and kind at all times?

Yes  No

7. Are you asking God to give you a burden for souls and a vision of His will and purpose?

Yes  No

8. Can you pass the "mirror test"—are you consistently clean, neat, clothes pressed, shoes shined, presentable in every respect?

Yes  No

9. Do you desire to serve for the sake of the Lord Jesus Christ and His work rather than for your own ego or satisfaction?

Yes  No

10. Are you therefore ready to do whatever God would have you do—even to serve in a not-so-interesting, behind-the-scenes post—for the advancement of His work?

Yes  No

## This Way to Leadership!

By J. Vernon Jacobs

I'd give anything in the world if I could get up before a group and be a leader like Tom Wickham," sighed Harry Chalmers from his place in the back row, where his inferiority complex invariably took him on Sunday morning. "I can't think of anything more thrilling."

Now Tom Wickham wasn't an extraordinary leader; a few years before, he used to sit on the back row with Harry and admire the man whose place he now filled. Unlike Harry, however, he decided to do something about it. He knew that the church was constantly in need of leaders. Older people passed away, younger leaders moved, and other circumstances arose from time to time to make it impossible for even the most faithful workers to continue serving. So Tom offered his talents.

The superintendent was pleased when Tom volunteered to be of service wherever they could use him; it showed a good spirit on his part. Moreover, the superintendent knew that the Lord can do a lot with any man or woman who, with humility of heart, seeks to develop that which has been given to him. He took an interest in Tom and encouraged him, let him substitute whenever some teacher couldn't be present, put into his

hands the right books to read, and gave him various responsibilities in connection with the Sunday school. Two years later Tom was elected assistant superintendent. Later, when a good promotion took the superintendent to a distant city Tom was ready to step in and do good work.

Harry Chalmers, on the other hand, was typical of those who have more wishbone than backbone. He envied Tom, but did nothing about it. He was just one of many millions who faithfully occupy the back seats, but who need encouragement to make their dreams of leadership a reality.

Possibly in a sense you are sitting in a back seat in your own church or Sunday school right now—not quite where Harry Chalmers sits perhaps, but less effective than you would like to be. Yet you know that changes are taking place each year and new leaders must be chosen if God's work is to go ahead effectively. But how should you take those first steps toward leadership, and what does it take to be a Christian leader? Let me suggest some definite steps.

♦ BEGIN by being somebody. By that, of course, I do not mean trying to impress others with your importance. I mean be

one whose life will count for God.

If you are going to stand before God's people as His representative, you first of all should have a character above reproach. No Sunday school wants a superintendent who is known for his "cussing" or a teacher who "doubles 'em up" at the Civic Club with questionable stories.

Start out by taking stock to see if you still have some bad habits which will have to go. It will do you good to experience victory over besetting sins and to reassure yourself that Christ, not Satan, wields the power in your life.

But this is but a beginning. As a future leader, you will have special need for deepening your spiritual life. This will mean regular Bible study, meditation and prayer. Remember that vital Christian faith is "caught" even more readily than it is taught. If you will analyze those who impress you most, you will find it is not the words they speak so much as the spirit within them that stirs your heart. So you will want to walk and talk with God each day that His Spirit may shine through you.

♦ NEXT, believe in something. There are certain great fundamentals of faith which you must hold secure in your own

# *Being a good leader will demand the best you have...and the best in preparation*

heart and life before you can lead other Christians. The teacher who sows doubts invariably reaps a harvest of broken lives and lost souls.

You will want to be thoroughly convinced concerning such basic truths as the inspiration of the Bible, the virgin birth of Christ, His deity, miracles, atonement and resurrection. You will need to know the plan of salvation and be prepared to present it clearly as set forth in Scripture. Especially will you need a profound and abiding conviction of the goodness, greatness and mercy of God—His love, guidance and justice.

Still another part of your equipment should be a familiarity with the ordinances of the church, its organization and mission in the world. No church ever amounts to much unless its leaders believe deeply in the things of greatest worth and can give their people certainties instead of question marks.

♦ It will be necessary also to *make some preparation*. To be a useful and effective leader, you should know not only your Bible and methods, but people as well. What makes Johnny shoot paper wads, poke the boy next to him or trip one of the girls as she comes down the aisle, right in the midst of worship service? What will you do with a boy like that? Will your drive him out—as they did John Dillinger when he was young?

What are you going to do when teenage Mary interrupts you nearly every Sunday by saying, "I think that's a lot of hooey," or "My science teacher says the Bible is a bunch of old-time myths that should be shelved?"

What are you going to do when Mr. Fritke fails to show up for class without a word of notice? What will you do if this becomes a habit, but offending him means offending the church's largest giver?

Being a good leader means far more than many realize. You need to know human nature—all the changing moods people have as they proceed from childhood to maturity. You need to study human nature, use logic, show tact and display good judgment. It isn't something you can measure up to fully overnight as a result of being elected to an office.

You will be wise to buy up every opportunity for preparation. If you can attend evening classes at a Bible institute, by all means do so. If no such opportunity lies within your reach, a series of Bible correspondence courses can be most helpful. When your church has leadership training classes, be sure to be on hand. Read as widely as you can under the guidance

of your pastor, Christian education director or your denomination's department of Christian education.

Finally, *dedicate yourself to serve the Lord* in the task or tasks He gives you. Many a person with ordinary talents has left a lasting impression because of his unswerving zeal and purpose. D. L. Moody was often criticized for his lack of education and social polish, but few men have left a greater impact for Christ. No factor in his success was greater than his determination to be a man completely yielded to the will of God.

♦ PERHAPS you may offer your services to your pastor or Sunday school superintendent, but to no apparent purpose. Don't be discouraged. Do the little things



## *Why Must I Wait?*

BY JESSIE WHITESIDE FINKS

I wait?

Surely, You do not mean me, dear Lord?  
I have so much to do until  
I'm at a loss  
Where next to turn.  
This is work that I would do for Thee,  
And yet You say, "Be still!"

Yes, I would Atlaslike

Bring the whole world to Christ  
With food and clothes and domiciles;  
But too often I am too busy  
To bring the Christ . . . erstwhile.  
I am bowed down  
Beneath the load of my endeavors.  
My vision is foreshortened;  
I stumble, fret, and murmur  
At the slightest hindrance . . .  
Unmindful that these tribulations  
Have a purpose . . .  
They work out patience!

I know that You open doors  
Where You would have me go;  
And . . . I may know  
That if the door is closed,  
The opening would not be Yours.  
But . . . when will I learn, dear Lord,  
In all this busy whirl . . .  
I'm not to bring the world to Christ,  
But to bring Christ to the world!

O help me, Lord, be still . . .  
And wait with patience until  
The door is opened. Then send me  
Through Thy-opened portal . . .  
To tell a busy world of Thee!

you find at hand and do them well. Continue with your preparation. Possibly you are not quite ready for God to use you. Do not expect God to fill your mouth until you have given Him opportunity to fill your heart and head.

It may be well also to make a "mirror checkup." If you are going to be God's man before a group of people, they must not be ashamed of you. Are you clean, neat, well groomed? If not, these things are probably hindering your usefulness in service.

Bear in mind, of course, that God does not call us all to the same kind of ministry. Perhaps His place for you is quite unique—like that of the retired butcher who for the past eight years has brought more than 200 people each year to faith in Christ.

But if mere inertia or lack of confidence is keeping you on the back seat with Harry Chalmers, if you are saying like Moses, "I am a man of slow speech," or like Gideon, "Why, my family is the poorest in Manasseh, and I am the least in my father's house," forget these things and let God guide you, as He did them, into paths of great usefulness and service. Begin right now by saying, "Here I am, Lord, to be used of Thee, wherever Thou wouldst have me serve!"

THE END

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## **SORROW AND SONG**

**Matthew 26:30**

The hymn was probably the psalm usually sung at the close of the Passover feast—Psalm 118. The circumstances are full of suggestiveness.

1. They sang in the midst of sadness, amid the depression caused by the Lord's warnings of coming betrayal (see vv. 2, 22, 37).

2. They sang in the face of suffering. They shared to some extent in their Master's painful anticipation and experiences (see v. 31).

3. They sang on the road to sacrifice. Christ was going to Calvary via Gethsemane; and His followers were approaching their Calvary of amazement and despair at His death.

4. They sang in company with Jesus. Probably He led their song. Certainly He joined them in it, notwithstanding all He knew of the approaching cross.

No outward circumstances or inward fears can seal the spring of sacred joy in the soul of the true disciple. We triumph over environment. Paul and Silas sang in the dungeon. The martyrs sang in the fire. Even sacrifice and suffering for Christ contain a spirit of song. And to those who walk with God, joy comes in the midst of calamity (Hab. 3:17, 18).—E.W.T.

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Institute.

*Perhaps there is in you this fall  
a deep dissatisfaction with your  
fitness for Christian service.*

*Such was the experience of this  
man, whose story proves that  
tomorrow's usefulness may well  
depend upon how much you care  
today!*



Devaney photo

## MY CURE FOR RAGGED THINKING

By Wil R. Johnson

OME years after my ordination to the gospel ministry I made a disconcerting discovery. My work was being blessed and my soul life was growing, but I noted unmistakable tendencies toward ragged thinking. I read widely, and my mind was stored with a fearful and wonderful collection of information on all sorts of subjects. But in my innermost self I knew I did not know much about anything. I was so broad that I was flat; I had spread myself so thin I was transparent.

But my most humiliating confession to myself as a minister of the gospel was that I knew comparatively little about the real content of the Bible. I knew a great deal in general *about* the Book, but of the Book itself I was a long way from being master.

Once the defect had become clear, I faced the task of finding the remedy. What I needed was not merely knowledge, but specific, classified, exhaustive—

and if possible—original knowledge. This I set about to acquire.

♦ At the outset I realized that while it was good to be familiar with the world of art and literature, and indeed other areas of knowledge as well, my big job was to be a specialist in the use of the Word of God. As a servant and disciple of the Great Physician, I had a special obligation to be familiar with the instrument which in Spirit-guided hands pierces "even to the dividing asunder of soul and spirit, and of joints and marrow," discerning the very thoughts and intents of the heart. Hence I resolved so far as possible to become a man of one Book—the Bible.

I began to see also that it would never do to spend a few hours each day in haphazard study of first one thing and then another. That would mean ragged information on a specific subject, scarcely better than gleanings along a multitude of lines. So I set myself to master a definite course of study.

My first impulse was to make my own course, but I seriously questioned my ability to map out one that would be worthwhile. Surely it was the Voice behind me whispering, "This is the way, walk ye in it," that suggested a Bible correspondence course. I already knew

something of the value of synthetic Bible study—the study of the Bible as a whole and each book of the Bible as a whole—so I resolved to make a thorough study of the Bible synthetically.\*

♦ THE weeks and months which followed were a time of "growth in grace, and the knowledge of the Lord" that was very precious to my soul. Soon I began to be sure that my second resolve—to study the entire Bible as a whole—had settled my second difficulty, that of acquiring classified knowledge. With refreshing power the conviction gripped my heart that I knew what I knew, and could tell it to others in such a way that they, too, could rejoice with me.

The deep desire to know all that it was possible for me to learn of the "truth that makes men free" was richly rewarded. Though limited in my knowledge of the original languages, fabulous mines of truth opened to me in my prayerful searching of book after book of the divine library. Poor in this world's goods, as most preachers are, I soon began to feel that I was a millionaire in my possessions in the unsearchable riches of Christ.

Gradually the Bible became a part of my very being. I began to feel that I knew it, in its limitless sweep and inex-

[Continued on page 55]

An Australian by birth, Dr. Johnson was for thirty years minister of the First Presbyterian Church of Galveston, Tex. He has recently become a member of the Extension staff of Moody Bible Institute of Chicago, carrying on a Bible teaching and conference work.

\*The courses for which Dr. Johnson enrolled were *Bible Synthesis* by Dr. James M. Gray and the *Scofield Bible Correspondence Course* by Dr. C. I. Scofield. Both are still published by Moody Bible Institute.



Because three men went back these children within the mud wall compound at Faraman are learning how to work and live as Christians.

## Three Men Who Went Back

By VIOLET TRATO PEARSON

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First there was Missionary Francis Stead. Then came Clem Heydenburk, the teacher who tried to run away. And finally, GI Allen McAnlis, the third man to be pulled back by an irresistible force to the bleak desert plain north of the Persian Gulf.

Each man in turn, over a period of three decades, was drawn by the need of Iran as he saw it. Each saw villagers of the hills and plains of Iran, who make up 80 per cent of that country, without a witness to the saving power of Jesus Christ; most of them religious Moslems, but without the Christ of salvation.

The lure which drew each man was the same—the wistful dark eyes and pathetic undernourished bodies of children, the future Iran. These three men saw unwanted orphan children desperately needing love and care.

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But more and more the opportunities

of working with and through the children impressed themselves upon him. Finally, unable to interest his mission in a children's project, he resigned from his former post and turned to the work which was on his heart.

Purchasing property back in the hills, including the village of Faraman, he began the struggle to establish the new orphanage. For the first summer he lived in tents with the children while the first buildings of mud bricks and straw went up as winter housing. During this time of struggle his wife died. Still he stayed on with the orphans, and other waifs were added to his growing family.

♦ MEANWHILE a woman in America heard of the need and became a prayer partner for the Faraman orphanage. But she did more than pray. Knowing a young man training in a Christian college for work among children and young people, she

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After a two-week struggle, Heydenburk was taken to a mission hospital in Kermanshah for treatment. Upon his recovery, in his weak, post-malarial condition, he could not face the problems back at Faraman, so when a secular school offered him a position teaching science, his major in college, he accepted.

♦ THOSE were the lean years of Heydenburk's life. God had not sent him to Iran to teach the elite youth of the land secular subjects and social betterment; he could not be happy as he drifted away from the Lord into the ways of his associates. "My six years of running away from the Lord," he wryly puts it. At last while riding into the country on his bicycle one day the Lord brought him to a crisis.

Stopping at a potter's workshop, he watched the potter shape a vessel, working it carefully and skillfully on his wheel. As he watched, the potter suddenly stopped the wheel and carefully inspected the vessel. Then with a swift movement of his hands, he squashed the vessel into a mass of clay and began to shape a new one. The Potter and the marred vessel of Jeremiah 18 flashed be-

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The Lord took Clem Heydenburk at his word and led him back to His work in Faraman—but the road led by way of Michigan. First, the Persian government closed the foreign-run schools and in 1939 Heydenburk returned to the United States. Eager to be in service for his Lord, Heydenburk began working among children in northern Michigan. There he met Alpha Zick, a former college classmate teaching school.

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By this time Mr. Stead had also been joined by a helpmeet. Dr. Jennie Crozier had been a former classmate in the United States and was a medical missionary in India when Mr. Stead persuaded her by letter to become his wife and helper in the work at Faraman. As a result, the children at the orphanage could at least be mothered. And along with her faithful and loving care of the orphans, Mrs. Stead found time to do a great deal of medical work in the villages.

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He in turn was needed. Faraman is a farm of some 2,000 semi-desert acres. The land is farmed on a share-cropping plan as is common throughout the country where a village and its surrounding territory is owned by a landowner and worked by the villagers. Oversight of the Faraman workers demands much time and patience, but it also affords many opportunities to witness to them and to demonstrate practical Christian living. This was work for which McAnlis was especially fitted.

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[Continued on page 50]

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# Salvation's Riches in the Book of Romans

## Your Righteousness

**R**OME was the mightiest military power on the earth. The very name *Rome* means "Force." To that city Paul wrote a letter concerning a far greater power—the power of God. In the opening chapter he speaks of the power of God in creation (v. 20); the power of God in resurrection (v. 4), and the power of God in salvation (v. 16). It is this latter, this glorious power, which is the theme of these articles.

There is need for a gospel of grace, for man is a poor, helpless sinner. The scene in these early chapters is in a courtroom. The sinner is on trial before God, and is proved guilty. The verdict of the Judge of all the earth is one with which the inner verdict of man's own conscience must agree.

Romans 2:15 shows that every man has a miniature court in his own moral system. The law is written in his heart, his conscience bears witness (generally against him); his thoughts accuse him (taking the place of the prosecutor in any court); or they excuse him (the plea of the defendant), as man himself presides as judge of that inner court.

Conscience convicts, if honestly listened to. The lawyer in Luke 10 was willing to justify himself. Who had condemned him? No one, only his own conscience. Those proud religious leaders in John 8 went out, convicted by their own consciences. Yes, man convicted in God's court must say "amen" to the verdict in the inner recesses of his own soul.

♦ ROMANS 1 shows the heathen lost in his idolatry and immorality. Romans 2 shows the Gentile, perhaps cultured and educated, but no less a sinner. Then in the latter part of Romans 2 the Jew proves to be no better than the rest, though chosen of God to receive His Word, know His will, and be His witness on the earth. The very name of God was blasphemed among the Gentiles through him.

The Jew had many advantages, as the opening verses of chapter 3 show, as well as 9:4, 5. The greatest of these was that he knew something of the living God and His way of salvation, witnessed in the law and the prophets. To his many sins he added that of *unbelief*, with

which the heathen or the moral Gentile could not be charged at that time, for they knew nothing of God in Old Testament days.

But the Jew's unbelief did not cause God to be untrue to Himself—it did not make the faithfulness of God without effect (2:3). On the contrary, having proved all men guilty, as we shall see, God then displayed His grace in all its fullness in the cross of Christ, our precious Saviour.

In 3:9-19, then, we listen to the summation of the evidence adduced against the sinner in chapters 1 and 2. There are some fourteen indictments here against the human race, "for there is no difference: for all have sinned, and come short of the glory of God." All these indictments are quoted from the Old Testament, most of them from the Psalms and one from Isaiah.

It is interesting to notice that out of six members of the human body given here, four have to do with the faculty of speech: "their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness." How much the wrong use of the tongue figures in man's attitude toward God! Truly the tongue is a fire, a world of iniquity, as James reminds us.

Now all these quotations from the Old Testament were in that book addressed to the Jews alone, as verse 19 states: "Now we know that what things soever the law saith, it saith to them who are under the law," that is, to the Jew. But this proves that *all* the world is guilty before God, and it stops *every* mouth.

Israel was a "sample" which God took from among the nations of the earth. He gave them all the advantages man could wish, in order to encourage in every way possible obedience to Himself. And thus, when the Jew failed totally, this failure proved that the same result would follow in the case of all men everywhere. If a city thinks of using the water of certain wells for drinking purposes, it does not test *all* the water in those wells, but merely takes a sample. What's true of the sample is true of all the rest. So Israel, God's sample, was tested and found guilty, proving the



character of the world.

But that's not all. For not only did the Jews prove themselves guilty before God, but after a period of 1600 years or more under the law, when they tried to obey God and had said, "All that the Lord hath spoken, we will do," they also proved they could do nothing to change their sinful state. Hence we read in 3:20: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

♦ In the next verse, however, we find these words: "But now . . ." When man has proved himself so utterly undone,

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then God comes in. Thus we come to the second theme of this great book of Romans, to God's wondrous way of salvation from sins, through the precious atoning sacrifice of our Lord and Saviour Jesus Christ—salvation by grace through faith.

Under law, man went about (and still does) to establish his own righteousness, even as the Jew sought to do during Old Testament days. To make the thought a little simpler, for law we might substitute the words "good works." Man tries to make himself right with God by living an upright life ("doing the best I can," he usually puts it). This ignores not only the fact that it is impossible to

justify oneself by works—the Jew tried it for 1600 years and failed—but also the solemn fact that it is too late to make the attempt, for verse 19 shows the sinner on trial before God and proved guilty.

What a guilty sinner in court needs is *not* to live a better life (it is too late for that there and then), but he needs mercy and salvation. He has no righteousness of his own; but praise His holy name. God has a righteousness (v. 21) which He can and will impart freely to any poor guilty sinner. His righteousness is divine, spotless, complete. Any poor sinner may have this, simply through faith in Jesus. It is offered *unto* all, and rests upon all them that believe.

♦ But how can a holy God possibly make a guilty sinner righteous in His sight? Let me try to make this as simple as I know how, as recorded in verses 21-26 of chapter 3. He can do it through the redemption that is in Christ Jesus. Christ shed His precious blood as He hung on Calvary's cross. What was He doing there? He there bore our sins in His own body; He there died in our stead, taking the judgment which our sins deserved.

In infinite love the holy Son of God took my place, as though He were the guilty sinner, and bore the awful judgment of God which I merited. And so God can give me in exchange the place of Christ as it were; He can give me His perfect righteousness, because He took my sins and unrighteousness upon Himself. All I need to do—or you—is simply to trust in Christ; to receive Him as my Saviour. He dresses us up, as it were, in a beautiful robe of divine righteousness; He clothes us with the garment of salvation. Because Jesus bore our sins, God can be just, and yet justify the believer in His Son. How wonderful all this is!

I want to call your attention to three very precious words, all of which speak of public, manifest blessing: the righteousness of God is *manifest*; God hath set forth Christ; He declares His righteousness (v. 21). Manifest, set forth, declared. They all three preach aloud the triumphs of God's grace as we know

and enjoy it today. They are put in contrast with what obtained in the Old Testament, when God's grace operated as well, but was not manifest, nor set forth, nor declared, as it is today. Let us consider this for a moment:

♦ I am sure there were three classes of sinners in the olden days, as there are today. I can imagine a Jew sinning and saying: "Oh, well, who cares? Let's enjoy life and forget about this business of having to do with God." And so this type went merrily on his way.

Then there would be the type who, when he sinned, would bring a sacrifice according to the dictates of the law. But the whole performance was gone through merely as a form, as our Lord says in Matthew 15:8 concerning the Jews: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." There are millions like that today, who have nothing but a religious form, without power or sincerity.

Then there would be a third class. I can imagine a Jew (like David, for example) having sinned against God, and coming to Him with the sacrifice prescribed by law. Such a person would come truly repentant, with a broken and a contrite heart. When his sin-offering had been presented and accepted, he would hear the priest say the blessed words, "Thy sins are forgiven thee," and would go his way relieved and rejoicing.

But I imagine him saying to himself, if he thought soberly about these matters, "Now God has forgiven me, but how can He do it? I sinned so grievously against Him, and when I brought an offering to atone for my sin, I was freely pardoned. But surely a goat could not take away my sin; an animal could not die in my stead and be acceptable with a holy, just God."

He would wonder how and why God had forgiven him, for the Old Testament never declares very clearly the "way" of salvation. It is true it declares that the blood makes atonement for the soul, but it does not say "whose" blood this is. It says that "though your sins be as scarlet, they shall be as white as snow,"

but it does not say how. It says that *he* was wounded for our transgression, but it does not say who this "he" is.

Ah, but now (v. 21) the righteousness of God, witnessed by the law (in its great system of sacrifices) and the prophets (in their declarations of salvation, such as Isa. 45:22; 53:5, 6, etc.), is declared in all its fullness in the gospel (Rom. 3:26). It is manifest in the cross of Christ, it is publicly set forth before the whole world in the person of the uplifted Son of God on Calvary. Now indeed, the veil is removed, and all the glory of God shines forth in the face of Jesus Christ.

Now we know (v. 25) how God could forgive sins in past ages; why God bore with sinners then. He did because His dear Son was to come to pay for the sins of men at the cross. God saved believers in the Old Testament because Christ some day was going to pay the awful price for sin. Jesus, as it were, signed a promissory note, away back in eternity, agreeing to die for the sins of men. And when the date fell due, in that *due time* Christ died for the ungodly (Rom. 5:6). The believer in the Old Testament was saved the same way we are today, by grace through faith. This was true though he understood but dimly, for God had not then revealed the fullness of His grace. But now, as our text says, it is manifested, set forth, declared. Praise His holy name!

♦ It is all of grace, so there is no boasting possible (v. 27). Man is justified by faith, without the deeds of the law. We are *justified!* Do we realize the wonder of this? It goes far beyond mere forgiveness of sins.

Forgiveness has in view what I *have done*, justification is in view of what I *am*.

Forgiveness is in relation to the *past*, justification in relation to the *future*.

Forgiveness brings me into a new *condition*, justification into a new *position*.

Forgiveness is like the bath and the removal of the rags from the prodigal when he came home from the far country, but justification is beautifully illustrated in the clothing of this runaway sinner in the best robe of divine righteousness of God's salvation.

Man cannot possibly justify a sinner. There is no justification possible for a crime. Only God can do it, and Romans 4:25 tells us how *God* can justify. It is through Christ's resurrection, for He was raised for our justification. With Him we are raised to new life—we are born again—and a new-born baby has no sin. Therefore in God's sight we are pure and holy when born again, and thus have no sin, and therefore God can pronounce us just. We are raised from our former state of sin and death into a new position of justification and eternal life. All glory to His name!

Our only boast now and forever is in

### About the Author

NETHERLANDS-born August Van Ryn was born again by faith in Jesus Christ as a young man of twenty while in Grand Rapids, Mich. Immediately he began to give much of his time to the gospel, until in 1915 he went into full-time Christian service. For almost fourteen years he served in the Bahamas, pointing hundreds to Christ.

His grasp of the Scriptures is unusual. Fearing permanent loss of his eyesight, he at one time memorized all of the New Testament and large portions of the Old Testament. Later through diligent care his eyesight was restored.

For the past two decades Mr. Van Ryn has carried on a preaching and Bible teaching ministry, supplemented by a written ministry which has resulted in the publication of several books.

what *He* has done. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

THE END

### A GOOD FELLOW WORKER

It requires not a little grace to be a good fellow worker and to appreciate and rejoice in another's usefulness. F. B. Meyer tells of a meeting at Keswick at which he was the first speaker, and the late Mr. McGregor of England was to follow him and close the meeting. He spoke with a good deal of restraint and closed with the feeling that he had been unusually ineffective. He was greatly embarrassed and humiliated, especially when the brother began with great freedom and power in marked contrast to his weakness.

But immediately the Holy Spirit reminded him that he must rise into victory, pray for his brother, and rejoice in seeing God use him. After a little struggle he said that he was enabled to put his whole heart into Mr. McGregor's address and sincerely rejoice in the glorious harvest that followed. He testified that God gave him a very great blessing afterward through this experience. How different this is from the petty jealousies which so often mar our ministries.

—A. B. Simpson, in *Alliance Weekly*

### SAID DWIGHT L. MOODY

"A great many people are afraid of enthusiasm. If a man is enthusiastic, they raise the cry, 'Zeal without knowledge!' I should rather have zeal without knowledge than knowledge without zeal."



## The Long-Lingering Radium

By Edwin Raymond Anderson

IT was a tiny tube, containing .002 of an ounce of radium. And when it was accidentally brushed to the floor in that room at the Bureau of Standards, and spilled, it caused furor and instant action!

The radium was very carefully swept up by specially designed camel-hair brushes, and the floor was then thoroughly washed to recover the remains. But that was not sufficient. The floor was washed again, this time with acidulated water. And washed again—this time with soda water. And this was followed by a fourth washing with hydrant water! Each washing in turn yielded about \$400 worth of the precious radium.

Was the bureau satisfied? No! A carpenter was called in and that washed floor was given an intense scraping. And then, *three years later*, those shavings were burned and the very ashes found to be yet impregnated with radium! Even to this day, the Bureau of Standards is not satisfied that all that spilled radium has, or indeed ever can be, fully recovered.

Radium is very precious—and very potent. But no more so than your own influence.

Influence is precious when it testifies of the Christ-claimed heart, living the radiance of, "For me to live is Christ" (Phil. 1:21). But alas! Influence can be deadly and *damning* in charge of a Christless heart. None of us lives wholly for himself; for spiritual, eternal consequence, we are either the holy help, or horrible hindrance; helping to heaven, or hounding to hell—and far, far more than we dare realize!

What an impact this should press against your heart if you are not yet saved! Realize now (II Cor. 6:2) your desperate need of coming to Christ in repentance and faith (Acts 20:21), making this the moment of the marvelous change (II Cor. 5:17)—for everyone's good!

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## *A Moody Monthly* Reader Participation Feature

# What Have YOU Learned About Living With TV?

WETHER or not you have television, probably you have been learning much about how to live in a world which has become very TV conscious.

If you have taken TV into your home, you have no doubt worked out your own methods of keeping TV viewing in its proper place . . . of helping the children in their selection of programs . . . of deciding which programs you yourself will see.

If you have felt led to bar TV from your home, you have probably faced the problem of finding other interests for your family and of what to do about their seeing TV in the homes of friends and neighbors.

Moody MONTHLY recognizes the sharp differences in convictions on TV among Christians . . . believes that a pooling of facts about what they are actually doing would be tremendously helpful at this point in the growth of TV throughout the country as a whole. In order to bring you this much-needed information, we ask you to check through the brief questions at the right and on the other side of the page—then to clip and send your TV Check-Up Sheet to MOODY MONTHLY at once.

**Please check and return immediately. Use pencil, since ink will blot on magazine paper.**

Clip on Dotted Line

### Moody Monthly TV Check-up Sheet

Read all the questions. Check only those which apply to you.

#### Attitude Toward TV

- We have TV in our home
- We do not have TV in our home
- We do not now have TV, but may have in the near future
- We have TV, but may discontinue having it in the near future

#### Family Information

How many adults? .....  
How many children? ..... Ages: .....  
Occupation: .....

#### Special Questions for TV Families

##### TV Viewing Habits

Approximate number of hours per day during which TV set is used

Our family watches the following types of TV programs:

- |  |  |
|--|--|
| <input type="checkbox"/> Christian pro-<br>grams   | <input type="checkbox"/> Programs featur-<br>ing popular music |
| <input type="checkbox"/> News  | <input type="checkbox"/> Variety programs                      |
| <input type="checkbox"/> Educational pro-<br>grams                                       | <input type="checkbox"/> Dramatic pro-<br>grams                |
| <input type="checkbox"/> Panel discussions   | <input type="checkbox"/> Sports                                |
| <input type="checkbox"/> Programs featur-<br>ing classical or<br>semi-classical<br>music | <input type="checkbox"/> Horror                                |
|  | <input type="checkbox"/> Other: .....                          |

##### Control of TV Viewing

- We rely on personal taste and judgment
- We have restrictions which apply to the children only
- We have restrictions observed by every member of the family

##### Guidance for Children

We have found the following effective in the children's TV viewing:

- Limiting the total time to be spent in viewing TV
- Limiting TV viewing to certain times of the day
- Limiting TV viewing to certain types of programs
- Limiting TV viewing to definitely approved programs
- Permitting viewing of all but certain specified programs
- Setting up certain recognized principles to guide the children in their own program selection (Enclose summary of principles, if possible)
- We have found it best to turn off objectionable commercials
- We have found it best to ignore or divert attention from objectionable commercials

(See additional questions on next page)

## TV Check-up Sheet

(Continued)

### Special Questions for Non-TV Families

#### Why We Do Not Have TV

Our not having TV is understood by members of the family to be because:

- We are not particularly interested in it
- Our particular family is better off without it
- We feel that TV has no place in a Christian home

#### Seeing TV in Other Homes

- We do not permit our children to see TV in the homes of friends and neighbors
- We permit our children to see some TV programs in the homes of others
- We permit our children to watch TV in the homes of others only when we are present

#### What We Offer in Place of TV

- Frequent family picnics; excursions to parks, woods, the country, etc.
- Frequent opportunity for children to entertain friends in their own home
- Special recreational facilities, such as ping-pong, croquet, etc.
- Encouragement in developing special hobbies
- Special young people's reading material—magazines, papers, books
- More frequent attendance at lectures, forums, discussions, special events
- More frequent attendance at selected athletic events
- Encouragement to participate in Christian youth organizations, attend Christian camps, etc.
- Other special activities: \_\_\_\_\_

We feel our present methods of meeting the TV problem are

- Entirely satisfactory
- Only partly satisfactory
- Inadequate

Include additional facts about your experience with TV on a separate sheet of paper if you wish.

Make sure you have filled in both sides, then clip and mail at once to

### Moody Monthly TV Check-Up

820 N. LaSalle St.  
Chicago 10, Ill.



Your solutions to the problems of living with TV may be of real help to other Christian families. Photo by Harold M. Lambert

### Clip on this line

## Check Only Those Questions Which Apply to You

Some questions are for you only if you have TV in your home. Others are for you only if you do not have TV. A few—such as the first two groups of questions—apply in either case.

You'll find it interesting and stimulating to go over these points and clarify your thinking. If you have additional comments on this problem, include them on a separate sheet of paper. Sign your name or not, as you prefer. Results of this special MOODY MONTHLY report will appear in a subsequent issue.

If you do not have TV reception in the area where you live, the report on this survey will give you an excellent opportunity to discover what other Christian families have been learning about the TV problem and to think through your own position on these matters. Watch for it!

Note: Reprints of this TV Check-up Sheet for your friends will be sent without charge on request. Address MOODY MONTHLY TV CHECK-UP, 820 N. LaSalle St., Chicago 10, Ill.



**Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.—I John 2:15-17, A.S.V.**



Dr. William Culbertson, president of Moody Bible Institute, at his desk in Crowell Hall.

# Why Shouldn't I?

By WILLIAM CULBERTSON

## Part II

### Why is the Bible silent about so many worldly pleasures? There is a reason—and it is for your good!

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**P**LEASURE, the lust of the flesh (I John 2:16), is the first of the three broad categories of illusive satisfactions with which the world would lure the Christian from the paths of effective, fruitful living.

There are some so-called pleasures on which Scripture gives definite, final word. Some, for example, will be found among the works of the flesh listed in Galatians 5:19-21. These are clearly and categorically wrong. There is no question about them.

There are other relationships which, though they are earthly in their origin, have the clear sanction of the Word of God. Work is right. A man is exhorted in the Word of God to labor with his own hands. He is exhorted to care for his own family. Such earthly relation-

ships—and there are many of them—are ours because we are in this world, and we have a duty with respect to them.

But there are many earthly satisfactions and pleasures about which the Word of God does not speak in specific terms. For example, what about the child of God and secular reading? Surely good secular books are not wrong in themselves. Some books I am sure are, but many others are not. And what of secular music—good secular music? What should be the Christian's attitude toward it? And what of wholesome, clean athletics, and scores of other similar interests?

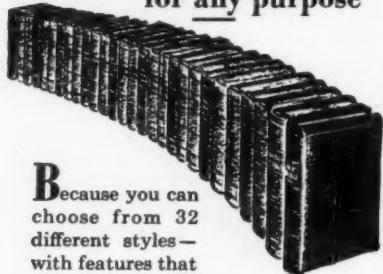
The Christian's attitude in such matters must be decided on the basis of principles in the Word of God, not on the basis of particular commands. Three

of these principles already pointed out should be of value in discerning when a pleasure not specifically legislated upon in the Word of God is to be shunned as worldly.

♦ FIRST let us bear in mind that God has made us more than spirit. We are body and soul as well, and the legitimate exercise of each of these parts of our being is necessary and proper. You have a body, and as though to emphasize the fact that you have a duty toward that body, the Word of God teaches the overwhelming truth that your body is the temple of the Holy Spirit. You have a soul that relates you to this world. When God saved you, He did not exclude your soul.

There is a danger here. It is all too

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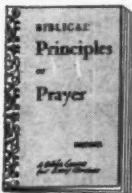
by Keith L. Brooks



\* Grateful missionaries say that they uncover spiritual riches in the Word equally for simple converts or scholarly minds. Easy direct method: searching questions answered with Bible

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easy to live on the physical level or the soulish level and neglect the spiritual. That is why our Lord constantly rang the changes on the fact that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man is in danger of losing sight of this, restricting himself to the more earth-bound areas of living. Thus things not wrong in themselves all too often crowd in and crush out spiritual things.

The Word of God warns us not to love the world, nor the things that are in the world. These things are not to be the objects of our affections. Some of them have their place in this present life, but they are not the important things.

With this in mind, let us turn to the three principles considered in the preceding article. These can be applied with profit to virtually any area not covered by specific Bible teaching.

Consider, for example, the issue of your secular reading. Apply the first test by asking, "Is it profitable?" Will it help you in your witness for Christ? It may be a very definite help. Books can make a tremendous contribution to the way you express yourself for God.

Someone a while ago told me that whenever Dr. James M. Gray went away on conference work he always took a number of books. Of course the first Book he chose was the Word of God. But the second book he always packed, this person told me, was a volume of Shakespeare's writings.

Read what Dr. Gray wrote and you'll find that he did indeed read Shakespeare. It was not so much that he quoted him, but he was influenced by Shakespeare's style. The reason some of us aren't masters is because we haven't read and studied the masters.

The second test of your secular reading is, does it edify? Does it help you to appreciate what is right and what is noble? Does it give you an understanding of right and wrong? Again, does it help you express yourself in presenting spiritual truths? The answers to these questions will shed much light on whether your secular reading belongs in your life.

But there is a third principle or test to be considered. Is your secular reading in any sense enslaving you? Does it demand your attention so insistently that you are neglecting other things? If so, then such reading is clearly wrong. It should not demand your whole attention. It should not lead you to slight the Word of God and the preparation of your soul.

The same tests will help you determine which books you should read, which newspapers and magazines should receive your attention, and how much time you should give to them. In each case ask yourself, "Is this reading profitable? Does it edify? Is it in any way enslaving me?" As you answer honestly before God, you will know whether or not these

are wholesome elements of life or entanglements of the world from which you should turn away.

You can apply these principles in many other areas—for example, to the problem of determining what place you should give to secular music. Does such music—good music—help you appreciate what is beautiful? Does it lift up your soul? Can you enjoy it without enslavement? Can you say with confidence that your interest and time are not dominated, that your love for the Word of God and concern for soul do not suffer as a consequence of this interest? As a child of God your supreme objective should be to do the will of God. Anything which deters you in this is sin.

The place of sports in the Christian's life often poses a special problem. I know there are some who frown upon athletics. "Bodily exercise profiteth little," says the Scripture. But there are some who would make it, "Bodily exercise profiteth nothing." True, compared to being strong spiritually, physical strength is of very little importance. But God has given us these bodies, and certainly the proper exercise of them in athletics can be wholesome and healthful.

Remember, however, the danger that we may allow the physical to crowd out the spiritual. If our own soul's life before the Lord is neglected, then the thing which could be helpful in making us more fit has become a snare.

Many of us who enjoy such recreation would maintain that we know how much time to give to this or that. But deep down in our hearts we know that great care must be exercised, realizing that if we enjoy a thing we can put far more time in it than we intend. We must be sure our interest and participation in sports make us stronger in body and keener for the things of God.

Other considerations also enter in. We should avoid the appearance of evil in all we do. We should bear in mind that whatsoever is not of faith is sin. We should be thoughtful and prayerful lest we cause a brother to stumble. And we should remember that we are to be all things to all men in order that we may save some. Above all, we should conduct ourselves as those who must give answer at the judgment seat of Christ.

Knowing the will of God, discerning what He would have us do in these matters which are not necessarily sinful in themselves, is far from easy. As G. Campbell Morgan points out, "The things which may hinder are not necessarily low or vulgar. They may be in themselves noble things, intellectual things, beautiful things. But if our participation in any of these dims our vision of the ultimate goal in the purpose of God, holds us in our running,

makes our going less determined and steady, they become weights which hinder."

Thus the making of a list of practices to be shunned is not in itself sufficient. This is no criticism of any organization that has specific standards of Christian conduct. I am glad to say that Moody Bible Institute abides by its convictions concerning worldliness—convictions that have helped to guide us all since the days of its founding by Mr. Moody.

Our burden here, however, is twofold: (1) to make it clear that shunning worldliness is a supremely personal matter; and (2) to point out that only heart convictions wrought by the Holy Spirit in the individual touches worldliness at the source.

Many of us are very, very lazy. If someone else would just make up a list of taboos among the practices not specifically legislated upon in the Word of God, we would follow it blindly—if we did not keep arguing about this or that provision! But God isn't primarily interested in our blindly following someone else's list. He is interested in our living so close to Him that His Spirit will guide

us each day by the principles of His Word.

If we are to be guided in this way, we will have to mean business with God and to be scrupulously honest. We will need to give time to seeking His will in His Word, energy to the study of His Word and effort to prayer.

Is it right? Do it if it is! Is it wrong? Shun it! The grace of God is in your life; the Spirit of God is in you; the Word of God should be in your mind and heart. God help you to mean business with Him.

Next month: "The Lust of the Eye"

#### THE PLASTIC YEARS

They pass so quickly, the days of youth,  
And the children change so fast,  
And quickly they harden in the mold,  
And the plastic years are past.

Then shape their lives while they are young.

This be our prayer, our aim,  
That every child that we meet shall bear  
The imprint of His name!

—Martha Snell Nicholson,  
in *The Evangelical Beacon*



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Ten other boys had to wait their chance to carry the ball. Then Billy Bangle learned that

## One Boy Isn't a Team

By Aunt Theresa Worman



Yippee-yi, Yippee-oh!  
Come on, Trenton, let's go!

"That's a good yell, Billy." Sometimes Patty Bangle was amazed at the things Billy could do.

"I think I like the one your dad made up better," remarked Mother Bangle.

"Did Dad make up a yell?" asked Billy.

"Your dad was as funny as he could be this morning. Look at the yell he scribbled on my grocery pad." Mother handed Billy the grocery pad and he read slowly:

Cheese and crackers,  
Wienerwurst and bread;  
Trenton School is  
Dead—dead—dead!

"You certainly don't make it sound as good as your dad did when he said it," remarked Mother Bangle, as she scraped the breakfast dishes.

"Well, I'm not going to shout that Trenton School is dead 'cause it ain't dead," replied Billy.

"Isn't dead, Billy." Billy was so careless with his grammar. Mother had to keep after him all the time.

"O.K., Trenton School isn't dead. Boy, you should see the football team we have! But yesterday we were sure sore at Joe Norton. He let the ball go right through his fingers—is he a clumsy dope!" remarked Billy.

"Joe's the best player on the team," said Patty. "He couldn't help it if the ball slipped through his hands."

"Huh, he's not so hot. He thinks he is," said Billy with a sneer in his voice. "Boy, you shoulda seen me yesterday when we were practicing. Hank passed me the ball and I took it around the end, and did I ever run—licketly split—about

Aunt Theresa Worman is especially well known to listeners of the Moody Bible Institute radio station, WMBI, over which she presents the KYB (Know Your Bible) Club broadcast and other children's programs. She is the author and compiler of a dozen story books for children, latest of which is *Doings at the Bangles' House*, recently released by Moody Press. The above story from the book is used by permission of her publisher.

fifty miles an hour, I guess. And I made a touchdown. But it was just a practice game."

Billy's bragging always made Patty angry. "Why didn't you do that way in that real game 'stead of falling down and dropping the ball?"

"Who fell down and dropped what ball?" Billy wanted to know.

"Patty, I wish you hadn't said that," exclaimed Mother Bangle. She had to explain to Billy now since Patty had spoken up. "You see, Billy, Daddy, Patty and I stopped by at the game the other day when your school played the Oak Hills School. We got there just as you fumbled the ball and made your team lose the game. We weren't going to tell you that we'd seen you, for we knew you'd feel badly about it. But I guess your boasting was too much for Patty."

Billy was a bit humbled. "But I did do real good yesterday, Mom. Honest I did. Even the coach said I did."

"I'm sure you did," said Mother Bangle.

Now that he knew his family had seen his disgrace, Billy decided to tell the whole thing. "Boy, did the coach bawl me out good last week. He said I hogged the ball. He said I didn't play like there was anyone else on the team. He was sure sore at me."

"And so was your father sore at you," said Mother Bangle. "He said, 'Doesn't that kid realize that there are ten other boys on the team? Does he think he has to play the whole game alone?' He was all set to give you a good talking to, but when you came home looking so blue because your team had lost, he didn't have the heart to scold you for not being a good sport."

Patty was sorry now that she had told Billy he couldn't play well, for he really was a pretty good player for a boy his age. "But you do play real well, Billy. Honest you do."

"I guess I have to learn to let the other fellows carry the ball too. But, boy, is it fun to get hold of that ball and buck the line, or carry it down the field! It's too bad you're a girl, Patty, 'cause girls can't play football. You'll never have the fun of knocking down a whole bunch of fellows and—"

"I don't think that's fun," broke in Patty. "You get hurt and you get all filthy dirty. Who wants to play football? Not me!"

"Dad saw me play football, and I didn't even know he was there. I bet he thinks I'm a punk one," said Billy in a solemn voice.

"Yes, Daddy was watching you, even though you didn't realize it," said Mother Bangle.

[Continued on page 29]

# In the Study

By WILBUR M. SMITH



Dr. Smith

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- The Greatness of Christ
- The Amazing 25th Chapter of Jeremiah
- The Korean Christians of a Half-Century Ago
- The Old Testament in a Recent Israeli Pronouncement
- Abiding as Set Forth in I John
- Variae
- Magazine Articles of Major Importance

## The Greatness of Christ

DR. PHILIP SCHAFF is generally recognized as the greatest church historian that America has ever produced. His vast seven-volume work, *History of the Church* (finished by his son), has been used as a textbook for half a century. In addition, he edited the American edition of the monumental commentary on the Scriptures by Lange, and added elaborate footnotes to some of the volumes, especially that on John. One of his lesser known works, but a precious one, is *The Person of Christ*, and I would like to begin IN THE STUDY this month with his glorious tribute to the pre-eminence of the Lord Jesus which is found on pages 141-144 of that work.

"Yes! He still lives, the divine Man and incarnate God, on the ever-fresh and self-authenticating records of the Gospels, in the unbroken history of eighteen centuries, and in the hearts and lives of the wisest and best of our race; and there He will live forever. His person and work are the book of life, which will never grow old. Christianity lives and will continue to live with Him, because He lives, the same yesterday, today, and forever.

"Jesus Christ is the most sacred, the most glorious, the most certain of all facts; arrayed in a beauty and majesty which throws the 'starry heavens above us and the moral law within us' into obscurity, and fills us truly with ever-growing reverence and awe. He shines forth with the self-evidencing light of the noonday sun. He is too great, too pure, too perfect to have been invented by any sinful and erring man. His character and claims are confirmed by the sublimest doctrine, the purest

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, Box 750M, Pasadena, Calif.

September, 1953

ethics, the mightiest miracles, the grandest spiritual kingdom, and are daily and hourly exhibited in the virtues and graces of all who yield to the regenerating and sanctifying power of His spirit and example.

"The historical Christ meets and satisfies all moral and religious aspirations. The soul, if left to its noblest impulses and aspirations, instinctively turns to Him, as the needle to the magnet, as the flower to the sun, as the panting hart to the fresh fountain. We are made for Him, and 'our heart is without rest until it rests in Him.' He commands our assent, He wins our affections and adoration.

"We cannot look upon Him without spiritual benefit. We cannot think of Him without being elevated above all that is low and mean, and encouraged to all that is good and noble. The very hem of His garment is healing to the touch. One hour spent in His communion outweighs all the pleasures of sin. He is the most precious gift of a merciful God to a fallen world.

"In Him are the treasures of wisdom, in Him the fountain of pardon and peace, in Him the only hope and comfort in this world and that which is to come. Mankind could better afford to lose the literature of Greece and Rome, of Germany and France, of England and America, than the story of Jesus of Nazareth. Without Him, history is a dreary waste, a labyrinth of facts without meaning, connection, and aim: with Him, it is a beautiful, harmonious revelation of God, the unfolding of a plan of infinite wisdom and love; all ancient history converges to His coming, all modern history receives from Him its higher life and inspiration. He is the glory of the past, the life of the present, the hope of the future. We cannot even understand ourselves without Him.

"According to an old Jewish proverb: 'The secret of man is the secret of the Messiah.' Christ is the great central Light of history, and, at the same time, the Light of every soul: He alone can solve the mystery of our being, and fulfill our intellectual desires after truth, our moral aspirations after goodness and holiness, and the longing of our feelings after peace and happiness.

"Not for all the wealth and wisdom of this world would I weaken the faith of the humblest Christian in His divine Lord and Saviour; but if, by the grace of God, I could convert a single skeptic to a childlike faith in Him who lived and died for me and for all, I would feel that I had not lived in vain."

## The Amazing 25th Chapter of Jeremiah

ALL serious Bible students know that the book Daniel was reading, referred to in the opening of the ninth

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chapter of the inexhaustible book that bears his name, was the book of Jeremiah, specifically Jeremiah 25. It is there that we have recorded the remarkable prophecy that the captivity of Judah would end at the conclusion of a seventy-year period.

I, like many others, could recite such a reference instantly, without opening the Bible, but recently, for the first time in my life, I have come to realize the vastness of the subjects unfolded in this one chapter, of which the prediction concerning the seventy weeks is only a part.

The chapter divides into three parts: (1) the judgment upon Judah, by the invasion of Nebuchadnezzar and the Babylonians (vv. 1-11); (2) the judgment upon Babylon (vv. 12-14); and (3) the judgment upon all nations (vv. 15-26). All three judgments were in the future when Jeremiah uttered these words. The first of them was about to be fulfilled as Daniel was reading the book of Jeremiah, probably in the year 536 B.C. Israel received permission to go back to her land through Cyrus, king of Persia. The fall of Babylon must necessarily take place before this event, and we know that this fall came about in 538 B.C. The final judgment on all nations is yet to take place on this earth.

Now, let us consider for a moment the convulsive events taking place among world empires within a period of eighty years. Nineveh, the last Eastern capital of the Assyrian empire, fell in 612 B.C., which allowed for the immediate ascendancy of Babylon. At the head of the Babylonian empire was Nebuchadnezzar, designated by God to be the ruler of the nations of the earth (see especially Jer. 27:6, 7; 43:10; Ezek. 29:18-20). He is the head of gold of Daniel 2:37, 38 and the one used of God to punish Judah, by destroying Jerusalem, and taking the people of God captive, as the first division of Jeremiah 25 tells us. Just before capturing Jerusalem, Nebuchadnezzar had defeated Pharaoh-Necho II, at Carchemish, on the west bank of the Euphrates—another world convulsing event.

Babylon fell in 538 B.C., concerning which there are many prophecies in the Bible, as Isaiah 13, 14, and 47, and Jeremiah 50 and 51, which primarily refer to the fall of Babylon in the ancient world, and yet as Revelation 18 and 19 tell us these prophecies will have a final fulfillment at the end of this age.

I had never before noticed how amazingly universal is the last of these three judgments of Jeremiah 25. For example, we have "all the nations" (vv. 15, 17); "all the kingdoms of the world, which are upon the face of the earth" (v. 26); "all the inhabitants of the earth" (v. 30); "the end of the earth" (vv. 31, 33), and "from nation to nation" (v. 32), with one additional strange phrase, "all the mingled people" (v. 20).

This final judgment of the nations is one of the most prominent themes in the Old Testament, e.g., Isaiah 13:1-24; 23; Jeremiah 46-50; Ezekiel 25-32; Obadiah 1-18; Joel 3:1-17; Zephaniah 2:4-15; Zechariah 9:1-10—a total of more than 700 verses on the final judgment of the nations of the earth, and how rarely we hear anything about this subject. Thus, from 612 to 538 B.C., we have the fall of Nineveh, the destruction of Jerusalem, and the fall of Babylon—three tremendous political earthquakes in the ancient world.

When, however, one begins to study every line and word in this single 25th chapter, he will discover that its geographical terms, and its very phraseology, take us back to the book of Genesis and onward to the book of Revelation. For example, in verse 5 (A.S.V.), the reference, "the land promised from of old" goes back to Genesis 12:7; 13:15, 17, etc. In verse 20, the kings of the land of Uz take us back to Genesis 10:23 and 36:28. Edom in verse 21 takes us back to

Genesis 36; Moab to Genesis 19:37; the kings of Tyre and Sidon to Genesis 10:15; the difficult geographical terms of verse 23 take us back to Genesis 25:2-4; 14:1, 9; 10:22. The references to the Kingdom Age are too many to enumerate here, but verses 1-4 take us back to II Kings 22 and 23 and II Chronicles 34 and 35.

Finally let us consider the reappearance of pronouncements in this passage in the last book of the Bible. Thus verse 12 is found again in the fall of Babylon in Revelation 14:8 and chapter 18; verses 15 and 16 certainly are the origin of Revelation 14:10; 16:19; 18:6. I have not even attempted to indicate how constantly the phrases of this one chapter are to be found over and over again in other chapters of Isaiah and frequently in Jeremiah and Ezekiel.

Thus this chapter, which gives us the period of Judah's captivity, and a compressed pronouncement concerning three of God's judgments, also seems to be a chapter set as it were in the middle of the Bible binding together many geographical areas as they first come upon the stage of history in the book of Genesis and the final dealings of God with the nations of the earth as they come out upon that same stage in the final judgment of the eternal God.

I have looked at every important commentary on the book of Jeremiah, as far as I know, and in none of them can I find any indication of the true greatness of this chapter, which means that a few hours of individual intense Bible study can still give any mature student of the Holy Scriptures truths which he will not find have been discovered and recorded by those who have gone before him.

## *The Korean Christians of a Half-Century Ago*

RECENTLY in reading a chapter in Robert E. Speer's *The Master of the Heart*, published in 1908, I came upon a most interesting paragraph, in the reading of which all of us will be richer.

"I stood some years ago outside the wall of the city of Seoul, in Korea, on the banks of the river Han, and I thought of that great scene thirty years before, when the Tai Won Kun, who for nearly a generation was the baleful curse of that land, ordered the death of all the Catholic Christians of Korea, and they were brought down, thousands in number, to the shores of the Han. The priests and the bishops had arrows thrust through the lobes of their ears and the muscles of their chests, and were obliged to run up and down the sandy bank of the Han until they fell exhausted, and one by one the multitude of Koreans, women, men, and little children, poor, simple people, deemed by the Japanese and Chinese alike as cast off in the world and feeble, knelt down, and for their Master, Jesus Christ, were willing to die, and did die, until the water of the Han ran red to the Yellow Sea."

"That scene was later brought back by a letter from a missionary in the city of Ning-po in China, describing a meeting of the synod of southern China, about the time of the Boxer storm, in which in a farewell address the oldest minister in the synod rose and spoke to his friends of the fiery trials which he felt were coming upon all who confessed Jesus Christ in China. He advised the other pastors to prepare their people by reading to them from the Bible the passages about the martyrs of the early Church, and to tell them the stories of the Christian Church through all the ages, that they might be made ready to stand immovable, steadfast, and true, in the day of fire and of sword."

## *The Old Testament in a Recent Israeli Pronouncement*

THE Rev. Donald E. Macomber, of Dexter, Me., has sent me a most interesting item, which I would like to use in this department, a matter that would have otherwise escaped me. I am very glad to send Mr. Macomber five dollars

for his contribution to this month's IN THE STUDY.

\* \* \*

"The inaugural address of Mr. Ben Zvi, Israel's new president, is significant in that it reveals an almost prophetic insight into what is taking place in Israel today. Here are some excerpts from that address. Note the closing words which seem to be an allusion to Jeremiah 33:16: 'In those days shall Judah be saved, and Jerusalem shall dwell safely.'

"We have done wonders in our time, such as our fathers and their fathers before them had not seen since the exodus from Egypt. We have witnessed the courage of our brothers and sons, who have not faltered for a moment in offering themselves as sacrifices on the altar of their love for land and people. With our own eyes we have been allowed to see miracles and salvation as in the days of the Hasmoneans, and before our very eyes there arose the great miracle of the ingathering of our exiled sons from the four corners of the earth—in a greater measure than in the days of Zerubbabel and Nehemiah.

"We are witnesses today of the wondrous process of the joining of the tribes of Israel, bone to bone, flesh to flesh, their being molded into one people. An event unprecedented in the history of man has come to be: an ancient people condemned to exile and dispersion has sprung to life again, like an eagle, and has begun weaving the strands of its freedom torn 2,000 years ago.

"The ingathering of the exiles is the pivotal and most sublime idea of the State of Israel. It was this purpose that won the hearts of the best nations in the world for support of the establishment of the State of Israel. We shall not be deflected from this function by anything, regardless of the waves of hatred and slander breaking against us. Many reservoirs remain untapped in the Near and Far East, as well as North and West. In all these places hundreds of thousands of our Jewish brothers are scattered, including many of means and enterprise, but including also many who have become impoverished and broken in spirit: workers, laborers, men of science and research whose hearts yearn for their homeland and their people. To all of them applies one law, the law of the return, which we adopted in the Knesseth.

"And in conclusion I pray before the Rock of Israel and its Redeemer that He may grant us success, and that in our days Judah may achieve eternal salvation and Israel dwell in safety."

## Abiding as Set Forth in I John

It is quite a coincidence that the two greatest books on I John to be published during the twentieth century should both appear in 1909—the one by Robert Law, professor of New Testament Literature and Exegesis in Knox College, Toronto, entitled *The Tests of Life*, a work of 430 pages published in Edinburgh by T. and T. Clarke; and the other by the distinguished British exegete, George H. Findlay, *Fellowship in the Life Eternal*, a larger work.

In again consulting the former volume in preparing a lesson in *Peloubet's Notes* for 1954, I came upon an excellent outline of all the passages referring to the subject of abiding, and thought perhaps many of my readers, not having access to this work by Professor Law, would appreciate this careful study in outline form:

\* \* \*

### I. That God abides in us is certified—

- (a) by our keeping His commandments (3:24a)
- (b) by our loving one another (4:12)
- (c) by our confessing that Jesus is the Son of God (4:15), or by (the exact equivalent of his) the Spirit God hath given us (3:24b; 4:13)

### II. That we abide in God is certified—

- (a) if we walk as Christ walked (2:6), if we sin not (3:6), if we keep His commandments (3:24a)
- (b) if we abide in love (4:16)

(c) if we have the Spirit that confesses Jesus as the Son of God (4:13)

III. The full reciprocal relation, that God abides in us and we in Him, is certified—

- (a) if we keep His commandments (3:24b)
- (b) if we abide in love (4:16)
- (c) if we have the Spirit of God (4:13), the Spirit, namely, that confesses that Jesus is the Son of God (4:15)

## Variae

To the secretary of Gospel Recordings, Inc., Los Angeles, Virginia Miller, I am indebted for the latest information on the recording of gospel messages in many of the lesser-known languages of the earth. Two paragraphs from her letter of May 28 will be read, I am sure, with a song of praise and thanksgiving:

"Joy Ridderhof cabled us from Sydney, Australia, recently that Sanna Barlow (the author of *Mountains Singing*) and Ann Sherwood had just returned from British New Guinea (Papua) with 230 languages recorded there since last July. This brings our total of languages recorded to almost 700. We now have a young man in Australia who will be going out to the aborigines there; and two young men in North Borneo who also hope to cover Indonesia eventually.

"God continues to bless the use of the records and phonographs in many places of the world. We now feel that we are beginning to make some headway in the total of languages known to exist, in that now we have recordings in over one-fifth of them. I feel sure you will want to rejoice with us in this."

\* \* \*

The outstanding Roman Catholic periodical in Great Britain, *The Tablet*, gives us the astonishing word that there are more than 20,000 young men entering the priesthood this year in Spain alone, with the result that the theological seminaries are so crowded that some of the students have to be sent to South America.

\* \* \*

During the latter part of the nineteenth century, under the domination of the theory of evolution, it was the common practice among unbelievers and the liberals in the Christian Church to ridicule the Bible's placing the beginning of the human race somewhere near 4000 B.C. They supported this by mockingly pointing to the date 4004 B.C. found on the first two pages of our Bible and taken from the annals of Archbishop Ussher, one of the greatest scholars of the seventeenth century. Even today we open new books on the Bible by liberals and find them referring to this as one of the great blunders of Holy Writ.

But there is another side to the story, though there are problems here, too. Everyone would, of course, recognize that the most influential historian writing today, and one of the greatest historians of modern times, is Arnold J. Toynbee. In an article, "Civilization on Trial," which appeared in the *Atlantic Monthly* for June, 1942, is the following statement, which Christians may well put in their arsenal for the defense of the faith:

"As a matter of fact, 4004 B.C. happens, though our ancestors did not know this, to be a quite important date: it approximately marks the first appearance of representatives of the species of human society called civilization."

Professor Toynbee repeats the idea on the following page: "The first appearance of representatives of this species of society (was) about six thousand years ago." He says elsewhere that there were men on this earth thousands of years before that time, but what I am emphasizing here is the age of this species of human society, which is the only one to which the Bible refers, and the only one from which all living beings have descended.

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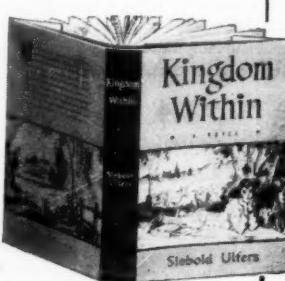
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## Magazine Articles of Major Importance

BEFORE listing other articles, I would like to suggest that readers of these columns secure a copy of *The Christian Statesman* for May, 1953. This contains much important material on the present status of the Bible in the public schools, and also some very significant statistics on juvenile delinquency. The office is at 209 Ninth St., Pittsburgh 22, Pa., and I am sure a copy may be purchased for 25c in stamps.

*Eternity*, June, 1953, "Christian Missions and Israel," by Schalom Ben-Chorn, an outstanding liberal thinker in Israel today. This has been translated from the German by H. L. Ellison, of the London Bible College. A truly fine discussion of a very critical subject.

*Religion in Life*, Summer, 1953. There are many important articles in this issue, including "The Prospect for Christianity," by Herbert Butterfield, pp. 371-379, and "Let the Translator Speak," by John L. Cheek, pp. 438-448. There are references here to some early American translations of the Bible and the New Testament that will not be found elsewhere.

*The Life of Faith*, May 27, 1953. This issue contains the best sermons and articles on the Biblical and Christian significance of the coronation that I have seen.

*World Dominion*, May and June, 1953, "The Jews in the News Again—Is it Anti-Semitism?" by Robert Smith, pp. 153-157.

*United Evangelical Action*, June 15, 1953, "The New Attack on Christianity," by Gordon H. Clark.

*Prophecy Monthly*, July, 1953, "Mormon Credulity and Deception," and "As to Abdul Baraba of Syria." An exceptionally fine number.

*The Gospel Witness and Protestant Advocate*, May 28, 1953. I seldom refer to sermons in this column, but here is a magnificent sermon—like the great days of preaching of old—by Dr. T. T. Shields, on John 17:24, a text that could paralyze a minister of lesser gifts, but unfolded here in a moving way.

*Fuller Library Bulletin*, January-June, 1953, "Some Recently Published (1950-1952) Bibliographies in Books of Biblical Interpretation, Theology, and Church History," by Wilbur M. Smith.

*Journal of the Transactions of the Victoria Institute*, 1952, No. LXXXIV. "God in History," by T. R. Steele, pp. 1-26; "The Dead Sea Scrolls," by E. J. Roberts, pp. 163-186; "Modern New Testament Scholarship and Psychology in Regard to Miracles of Healing," pp. 55-78.

## A Correction

The editor of this department greatly

Moody Monthly

regrets an error that appeared in the July issue of this department. In speaking of the forthcoming new volumes of the famous Schaff-Herzog *Encyclopedia of Religious Knowledge*, I said that this was being sponsored by Kregel's Bookstore of Grand Rapids—an inexcusable blunder, for I knew better. This has been under the sponsorship of the Baker Book House for the past three years. When the new volumes, looked for eagerly by hundreds, are available, it will be my privilege to give them extended notice in these columns.

### One Boy Isn't a Team

[Continued from page 24]

"You sure never know who's watching you, do you?" questioned Billy, seriously.

"I know Somebody that's watching all the time 'cause He doesn't have to eat or sleep or anything," remarked Patty.

"Yes, God is watching all of us all the time," said Mother Bangle. "There's just no use of us saying to God, 'I did this and I did that,' because He knows just what we did and why we did it. He knows all about it. But sometimes we forget this, don't we? We act as though God wasn't paying any attention to us at all."

"I bet Dad thinks I'm a punk player," lamented Billy. He did want his dad to think well of his athletic abilities.

"He does not!" said Mother Bangle emphatically. "He certainly does not," she repeated. "Dad said he thought you were going to be one of the best players on the team when you got over the idea that you had to play the game by yourself. You see, Daddy wasn't looking for the bad things you did. He remembered all the good plays you had made at other times."

"And God sees the good things we do, too, doesn't He, Mom?" asked Patty.

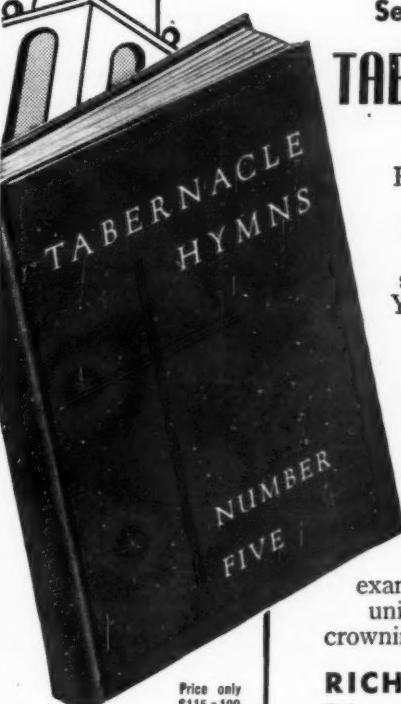
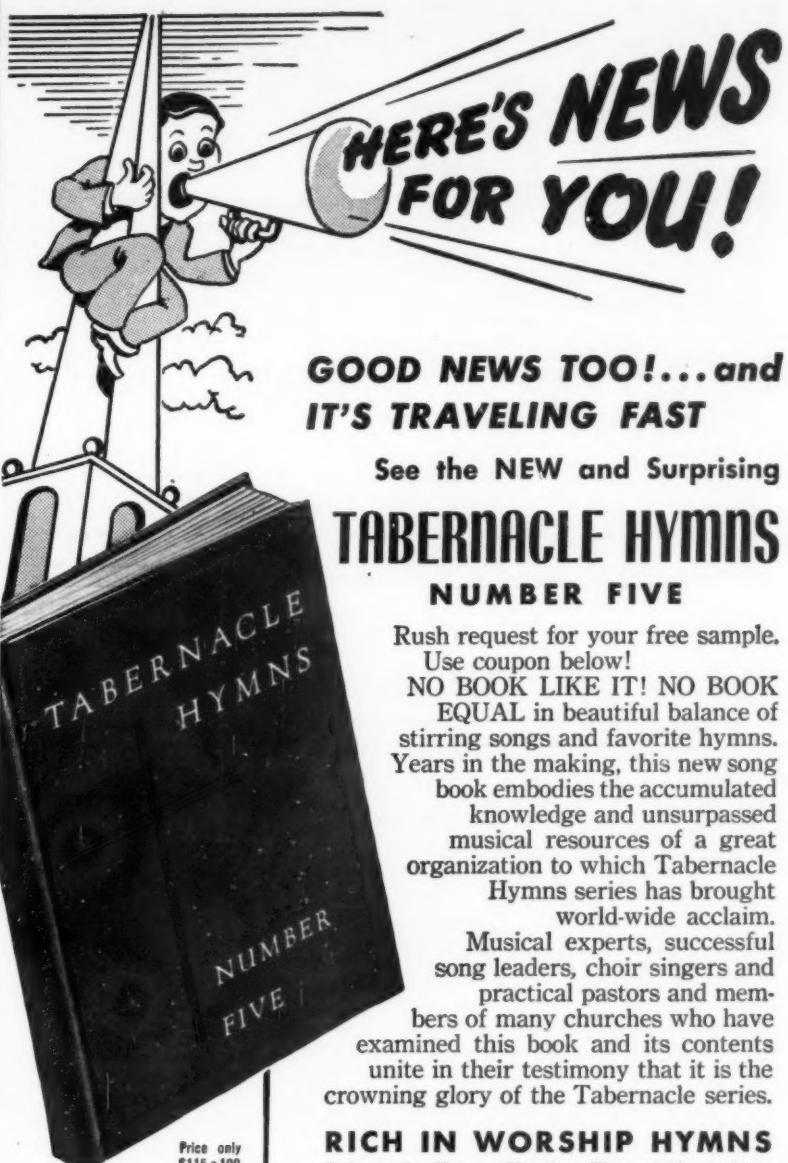
"I should say He does, and they are all written down beside our names in heaven. There's a verse in the Bible that says, 'Thou God seest me.' Some people think that God is looking at them to see some fault or something wrong, so He can punish them for it. But when I think of that verse, 'Thou God seest me,' I think God loves me so much He can't keep His eyes off me. You know how we like to look at people we love. Just like I like to look at you two youngsters." Right at this point Mother Bangle happened to glance at the kitchen clock, so she added, "But not after eighty-thirty in the morning on school days. Seat, you two! It's time to be off to school."

"I just thought of something, Patty," said Billy. "We could put the name of the team we play in that cheer Dad made up. Boy, that would be keen. Listen to this:

Cheese and crackers,  
Wienerwurst and bread;  
Oak Hills School is  
Dead—dead—dead.

Boy, I'm going to take this to school."

"Not so fast," called Mother Bangle. "My grocery list is on that sheet. Oh, well, go on, I'll make out another one. We haven't time to copy the cheer or the list. I'll just buy the Bangles some cheese and crackers and wienerwurst and bread, and call it a day. Good-by."



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Evangelism, not football, was responsible for this capacity Cotton Bowl crowd, in Dallas, Tex., Sunday, June 28. More than 75,000 persons heard the Word of God as presented by the Billy Graham team. Total attendance for the four-week crusade exceeded half a million.



Hundreds gathered at the entrances to the Cotton Bowl each night long before the gates were opened.



The capacity crowd stood for over thirty minutes while converts streamed onto the turf at the conclusion of the message.

## Cotton Bowl Crowd Sets Record

**F**RONT page newspaper stories and pictures recently heralded the filling of the Cotton Bowl on the closing night of the evangelistic campaign conducted in Dallas, Tex., by Dr. Billy Graham.

The huge football stadium, commonly used for major sports events in the Southwest, was filled in what was said to be "the largest crowd ever to assemble in America for an evangelistic service."

Approximately 75,000 persons were present for climactic service on the final night. More than 500,000 attended the four-weeks-long series of meetings.

The crusade also reached out to touch the lives of additional thousands through daily radio and television programs, and luncheon meetings. Scores of others were reported as deciding for Christ in the regular cottage prayer meetings held

daily throughout the city.

Four one-day meetings were conducted by the Graham team in other Texas towns, including Tyler, Amarillo, Lubbock and Wichita Falls.

"I don't have words enough to express my gratitude to the Lord and to the people of the Dallas area for their wonderful response," Graham said. "I've seen successful crusades before, but never anything like this."

"But the real success of the crusade was not merely the number of people attending services, but in the changed

lives that came out of the campaign. That is something that cannot be accounted for in attendance figures," Graham declared.

Standing before the great throng on the closing night, Evangelist Graham asked for the lights to be extinguished, then lit a match which he held aloft as a symbol of his own testimony. He then asked that matches (which had been distributed as the crowd entered the stadium) be lighted by everyone, and a great blaze of light swept up into the Texas sky and the stadium became a great circle of thousands of flickering lights.

"Those are fires of faith," he declared. "They represent your testimonies joined together, and they can sweep across the world."

### EVANGELISM

William Boyle, Editor

# News of Conferences and Campaigns

ATTENDANCE records for evangelistic services were broken during the first three weeks of an extended Christ for Greater Los Angeles tent campaign, conducted by Jack Shuler. Los Angeles newspapers reported more than 100,000 persons in attendance—a record in that area over a similar period of time.

A total of 350 churches supported the large crusade. Several hundred converts responded to the invitation for salvation given by the thirty-four-year-old California evangelist—one of six generations of preachers.

Adverse circumstances failed to dampen a special revival campaign in Kingston, Nova Scotia, with Evangelist J. Oscar Wells.

Although no organized church existed in the district, a witness had been established several months before. This small group of Christians had been nourished by A. Norman Day, pastor of the Independent Baptist Church, Melvern Square, Nova Scotia.

With no public building available for the Wells' revival campaign, the group moved into a dilapidated, abandoned schoolhouse. Improvements were instantly made, including installation of lights, rental of chairs, and other necessities provided for by neighborhood Christians.

An energetic house-to-house visitation by the pastor and evangelist succeeded in bringing many to the services who otherwise would not have attended. Two results of the meetings were the birth of a Sunday school and the baptism of seven persons in the Kingston United Baptist Church.

Several conversions are reported by Evangelist Wes Auger as a result of a special campaign June 2-4 in the South Baptist Church, Flint, Mich. Ewing Walters is pastor.

The majority of those professing Christ as Saviour came the night following the disastrous wind storm in the Flint area. The campaign's largest single crowd was also on hand that evening.

Following this, Auger ministered to members and friends of the Church of the Good Shepherd, Southwood, N. Y.

A "Key to Life Crusade," sponsored by eighteen county churches, was conducted by the Dr. Jesse Hendley Evangelistic Party in York, Pa., June 7-21.

J. Stratton Shufelt served as soloist and song leader, and Doug Fisher as organist. Response to the invitation to receive Christ as Saviour, and also for

dedication, was gratifying.

The services were reported to be the first ever to be held in the beautiful Main Exhibition Hall on the York Fairgrounds. A grand choir of 200 voices added to the musical setting. Ralph E. Boyer, pastor of the York Gospel Center, was chairman.

Evangelist Joe Arnett ministered in the Emmanuel Tabernacle, Conneaut Lake Park, Pa., May 10-29. Karl C. Rowley is pastor of the tabernacle, which is located in the heart of a large pleasure resort.

Arnett served in the United Church of Springboro, Pa., May 31-June 14, where W. L. Marsteller is pastor. Decisions professing Christ were recorded in each place.

"Too many Christians today are spectator Christians . . . those who just want to sit on the sidelines and watch someone else carry the ball," stated Dr. Robert McBirnie, during an evangelistic service in the Hayden Heights Baptist Church, St. Paul, Minn.

Scores of Christians responded to Dr. McBirnie's plea to "begin now" to witness to the lost about them, according to a report received from W. A. Alfors, pastor of the St. Paul church. A special feature of the revival was a prayer meeting called at the close of each service. The numbers and interest increased nightly as the services progressed. "People met God, and the presence of the Holy Spirit was mightily felt," concluded Pastor Alfors.

Three successful campaigns with the Rainbow Evangelistic Party are reported by Evangelist Tom Presnell. Sam Hood, organist, and Erik Ahlquist, soloist-musician, comprise the team. All are former students of Moody Bible Institute.

The team served in the Alliance Church, Davenport, Iowa, March 24-April 5, where a "big break" came at the close of the first week. April 12-26 they were in the Union Valley Community Church, Hutchinson, Kan., where Don Engram is pastor, and then traveled to the North American Baptist Church, Shattuck, Okla., for services May 10-24. The blessing of the Lord was reported in each campaign.

Evangelist Eddie Wagner concluded a city-wide revival campaign in Greensburg, Pa., in early July, which is said to have been the first such effort in forty-one years. Entire families professed Christ, as well as many others who had sunk deep in sin.

A massed rally in the town's largest theater each night, plus special midnight rallies for revelers, featured the "Hour of Revival" campaign with Eric Hutchings, in Weymouth, England.

Forty-two community churches joined forces in an effort to combat sin in the well-known seacoast town. Weymouth's Chaplain-to-the-Mayor remarked that "we can be thankful that more churches in Weymouth worked and prayed together than I can ever remember before."

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Dawson, Minn.; Oct. 11-22, Covenant Church, Douglas Park, Chicago, Ill.; Oct. 23-Nov. 1, Covenant Church, Hinsdale, Ill.; Nov. 9-22, Klamath Falls, Ore.; Nov. 22-Dec. 6, Eureka, Calif.

Mr. and Mrs. Lester C. Place: Aug. 24-30, Harvey Cedars Bible Conference, Harvey Cedars, N.J.; Aug. 31-Sept. 7, Montrose Bible Conference, Montrose, Pa.; Oct. 4, Mennonite Brethren in Christ Church, Emmaus, Pa.; Oct. 6-11, Berwick Bible Tabernacle, Berwick, Pa.; Oct. 13-18, Calvary Independent Baptist Church, Saltillo, Pa.; Oct. 20-25, Aultman Union Church, Aultman, Pa.; Oct. 27-Nov. 1, Echo Union Church, Mineral Point, Pa.; Nov. 3-8, Petersburg Gospel Tabernacle, Petersburg, W.Va.; Nov. 14, Richfield Mennonite Church, Richfield, Pa.; Nov. 15, Independent Baptist Church, Renovo, Pa.; Nov. 16, Inter-Church Youth Rally, Phillipsburg, Pa.; Nov. 17, Bethany Covenant Church, DuBois, Pa.; Nov. 18-29, First Baptist Church, Shinglehouse, Pa.

O. W. Stucky: Aug. 30, First Baptist Church, Eaton Rapids, Mich.; Sept. 6, First Baptist Church, Hammond, Ind.

George Sweeting: Aug. 27-Sept. 7, tent campaign, Hawthorne, N.J.; Sept. 13-20, Central Baptist Church, Corbin, Ky.; Sept. 21-27, Cynthiana Baptist Church, Cynthiana, Ky.

Eddie Wagner: Sept. 15-25, Calvary Baptist Church, Sacramento, Calif.; Sept. 27-Oct. 4, Calvary Baptist Church, Whittier, Calif.; Oct. 6-18, Valley Baptist Church, Burbank, Calif.; Oct. 27-Nov. 8, First Baptist Church, Monongahela, Pa.; Nov. 7, Chicagoland Youth for Christ, Moody Church, Chicago, Ill.; Nov. 10-Nov. 22, Lake Harriet Baptist Church, Minneapolis, Minn.; Nov. 24-Dec. 6, Bible Baptist Church, Reedsburg, Wis.

William Wills: Sept. 13-18, First Covenant Church, San Francisco, Calif.; Sept. 20-25, Mission Covenant Church, Berkeley, Calif.; Sept. 27-Oct. 2, West Point Community Covenant Church, West Point, Calif.; Oct. 4-9, deputation in California.

## Moody Extension Staff

James R. Calhoun: Aug. 30, Ganson Street Baptist Church, Jackson, Mich.; Sept. 22-Oct. 4, Flatwoods Baptist Church, Flatwoods, Pa.; Nov. 1-15, Open Bible Church, Greenville, Mich.; Nov. 22-Dec. 6, Hills Corner Bible Church, Buchanan, Mich.

Keith Hargett, "Sermons from Science": Aug. 29-Sept. 4, Rockford Youth for Christ, Rockford, Ill.

Dr. George E. Speake, "Sermons from Science": Aug. 26-Sept. 7, Pacific National Exposition, Vancouver, B.C.; Sept. 14-18, Kamloops, B.C.; Sept. 21-25, High School Auditorium, Langley Prairie, B.C.; Sept. 28-Oct. 2, Georgia Auditorium, Vancouver, B.C.; Oct. 5-9, Agricultural Hall, Chilliwack, B.C.; Oct. 12-16, Civic Auditorium, Portland, Ore.; Oct. 19-23, Jason Lee Junior High School Auditorium, Tacoma, Wash.; Nov. 2-6, Fortuna High School Auditorium, Fortuna, Calif.; Nov. 9-13, Oakland Civic Auditorium, Oakland, Calif.

## Moody Student Team

Melody-Aires: Sept. 4-7, Camp Oakdale, Freeport, Ill.; Sept. 20, 22, 24, 27, Central Avenue Baptist Church, Chicago, Ill.

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**Contest Winners Find**

# Blessing at Winona



Five of the contest winners were pastors. Left to right, front row: Douglas Beason (assistant), Emmanuel Baptist Church, Toledo, Ohio; Robert B. Young, First Evangelical U.B. Church, Tulsa, Okla.; and R. K. Thompson, Cashion Place Baptist Church, Oklahoma City, Okla. Back row: David L. Ring, First Churches of God, Zittlestown and Sharpsburg, Md.; James Reese, First Church of God, South Mountain, Pa.

**M**y, but this has certainly been a feast for the soul," exclaimed one preacher at the conclusion of the Alumni-sponsored Moody Bible Institute Conference at Winona Lake, Ind. "I'm sure I'll go back to my people better able to serve as a result of my being here. I wouldn't have missed these past seven days for anything."

This pastor was one of eight Moody *MONTHLY* contest winners, and their guests, who received a grand award of a week's vacation at Winona Lake with all expenses paid by submitting 100 subscriptions in the annual contest held last spring. Four others who also qualified, but were unable to attend, were given equivalent cash awards.

The conference program included many highlights that will not soon be forgotten. The list of well-known speakers included Dr. William Culbertson, Dr. James McGinlay, Dr. Wilbur M. Smith, Dr. Walter Wilson, Dr. William Ward Ayer, Dr. M. A. Darroch, and several others.

Five of the eight winners present were pastors whose churches pooled their subscriptions in order that they might attend the conference. Others were *Moody Monthly* readers who earned themselves a grand, spiritually profitable, expense-free vacation, at a cost of only a little hard work. All were unanimous in their desire to "come back to Winona next year" if the same offer were made again.



Eight Moody *Monthly* contest winners and their guests meet at the "Hillside," Winona Lake, widely known outdoor meeting place. Front row, left to right: Mrs. Douglas Beason, Mrs. Max Hamlin, Mrs. Velora Pease, Maurine Loyer, Mrs. and Mr. William Sakwitz. Back row: Douglas Beason, Mrs. and Rev. Robert B. Young, Mrs. R. K. Thompson, Editha M. Engwall, Rev. R. K. Thompson, Mrs. and Rev. David L. Ring, Mrs. and Rev. James Reese



At left, Maurine Loyer, who led subscription contest with 160 orders, is pictured with her mother, Mrs. Velora Pease. Both are employed by Zondervan Publishing House, Grand Rapids, Mich.

## MOODY MONTHLY CONTEST WINNERS

- Rev. Douglas Beason, Maumee, Ohio
- F. H. Crumpler, Roanoke Rapids, N.C.
- Editha M. Engwall, Manistee, Mich.
- Mrs. Philip Everhart, Blackburg, Va.
- W. S. Glass, New Cumberland, W.Va.
- Maurine Loyer, Grand Rapids, Mich.
- Mrs. Crystal Davis Lyle, Cassopolis, Mich.
- Rev. James R. Reese, South Mountain, Pa.
- Rev. David L. Ring, Boonsboro, Md.
- William Sakwitz, Springfield, Mo.
- Rev. R. K. Thompson, Oklahoma City
- Rev. Robert B. Young, Tulsa, Okla.



Chira, site of the Bible conference and island premiere of the film, "God of Creation." Note Costa Rican mainland in the background.



No problem of ventilation here. Bible study with some of the island's 35 believers in the shelter constructed for the conference.



Conference commissary. When you've never seen a Mix-Master, you don't miss it. Beans, rice and tortillas never tasted better.



Missionaries taking part in the conference and film premiere swung their hammocks in the "guest room" on a point of the island.

## Island Premiere

By Gordon J. Houser

THE premiere of a film always causes excitement, whether it's a West Coast production being shown in the largest movie theater, or a missionary film having a first showing at the First Church. All pictures have their premiere, and most have a series of them, but only once in a locality.

There is one isolated locality which recently had a premiere of premieres with the film "God of Creation." The place is a good sized island named Chira, situated in the tropical waters of the Gulf of Nicoya. This gulf lies on the Pacific side of the little Central American republic of Costa Rica.

The occasion called for a number of "firsts." This Moody film was the first moving picture ever seen on the island.

In fact, it was the first time the islanders had ever had electricity. And then it came as a part of the island's first Bible and Evangelistic Conference.

Add to these another "first" in the building used. It was only a temporary structure, but the people made it of materials already gathered for their first church. When finished, the church will be the first one on the island of Chira. Not just the first Evangelical church, but the first church. The greater part of the 700 population are nominally Catholics, but they have never had a church building.

The conference was a real co-operative effort. To begin with, the film is a Moody Institute of Science production. The Central American Mission sponsored the conference, since the island is in its circuit. A representative of the American Bible Society was present to sell and show how to sell Bibles. And we of the Latin America Mission did our part in bringing and showing the film.

Last, but not least, a young North American marine biologist provided transportation from the mainland. A sincere Christian, he fishes for the government and for the Lord, too. On this occasion he was able to arrange the itinerary of his launch to help us out. He took us to a point near the island where

MISSIONS  
Harold R. Cook, Editor

we could transfer to the speedboat of the C.A.M. missionary. All of this was another "first" for us—the first time every connection was perfect. From plane to taxi to launch to speedboat and back again without a hitch!

But the "first of firsts" was for those who came to see the Lord as their Saviour for the first time. We had the rare privilege of introducing fully 50 per cent of our congregation to the modern invention of the "movies" and of giving them the gospel at the same time. Some of the 175 already knew the Lord, but most did not.

Before the "sermon on film," since the people might miss some of the scientific argument, a pastor from the mainland spoke. He profusely illustrated his talk with word pictures of what they were going to see on the screen. Then came the film. As a result of the evening some professions of faith were made.

Truly here was a series of firsts that gives them a claim to an all-time premiere!

### Missionary News

#### What about Colombia?

"Revolution in Colombia! President Ousted! Army Takes Over!"

Many read such statements in their newspapers or heard them over the radio in mid-June. What had happened? Who was in control? Could it be that the reign of terror for Liberals and Protestants was ended? Just what did the revolution mean?

The facts were simple. The Conservative government of Laureano Gomez, with the support of the clergy, had been getting more and more dictatorial. Not only were they harring Liberals and Protestants, but it looked as if the rest of the people would soon lose their democratic freedom.

A revision of the constitution was already under way. Many were becoming concerned. The country was in a continuous state of unrest; Colombians were killing and being killed; the economy of the country was suffering, and its reputation in other lands was at a low ebb.

On June 13 the ailing President Gomez, who had temporarily stepped out of office, decided to resume the presidency. One of his first acts was to order the removal of General Gustavo Rojas Pinilla, of the Colombian army. That was the end. Rojas Pinilla acted quickly. Within a few hours he had seized the government in a bloodless coup, and Gomez once more prepared to go into exile to Spain.

Before assuming the presidency himself, General Rojas offered it to two of the more moderate Conservative leaders. Both declined. Then Rojas took over, pending new elections, which he promises will be "clean." Meanwhile he has pledged himself to put an end to the bloodshed, to see that there are "no more quarrels among the sons of Colombia."



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It is impossible to predict the outcome. The present government is still of a Conservative type, which means that it is allied with the wealthy landowners and the clergy. But it is more moderate than its predecessor. It is not likely that the violent persecutions which marked the former administration will soon be renewed. In fact, it looks as if the Protestants may be allowed a greater measure of toleration, if not real liberty.

For one group of missionaries the change of government could not have come at a more propitious time. Just a few days before, the two couples and one single young woman of the Evangelical Union of South America had cabled home from Valledupar, "Work crisis imminent! Pray! Danger!"

The situation had been working up to a climax. In May the local priest had persuaded the mayor to send police to close up the gospel services. Police persecution even extended to those who visited the missionaries in their home. But the army intervened, and for a time the meetings were allowed to continue.

A new and more violent blow was being planned, however. On the night before the cable was sent, the mayor proclaimed a great mass meeting of Roman Catholics for Sunday afternoon, June 14. It was to be held in an open park near the missionaries' home. Every effort was made to get as large a crowd as possible. Even the children in the schools were rehearsed in songs against the missionaries. This time the army held aloof. A missionary wrote:

"Saturday came with no prospect but to face an infuriated mob with no visible protection. In our hearts we prepared for the supreme sacrifice, if the Lord would have it that way. The believers made the same decision. One left his wife and family in the mountains to come to the brethren here in this crucial hour. He consoled himself that 'precious in the sight of the Lord is the death of his saints.'

"Saturday night before retiring came word that the president of this land [Gomez], who has been the agent of most of its recent ills, had again resumed full control. We slept.

"At 5:30 this A.M., June 14, we got up to begin another half day of prayer. Then a neighbor dashed over with the startling news, 'The government of Colombia has been overthrown!' . . . In a midnight discourse the new military president had declared liberty of religion in Colombia.

"The mayor is out of office. The police are changed. The teeth are all pulled from this monster just nine daylight hours before it was to get us out, dead or alive. The world around stops to congratulate us, while with tears of joy we bow our heads to worship Him who has delivered us from the mouth of the lion."

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### Life's Africa

In many ways the May 4 issue of *Life* magazine was outstanding. Dedicated to the continent of Africa, it presented an up-to-date, comprehensive picture which was remarkable in a popular magazine. The editors appeared to have spared no expense in getting ample picture coverage, and the accompanying articles were very informative.

But a signed article by South African novelist Stuart Cloete touched off the explosion of indignation. Cloete's most objectionable statement was very brief. He said, "I have found that except for those trained by the Catholics, the missions seem not to have produced satisfactory or trustworthy converts. This at least is the consensus among those who have employed mission boys." This statement was made more positive and emphatic when the editors wrote under a picture of a Catholic service in the Belgian Congo, "'Catholic church,' says Cloete, 'makes better converts than does Protestant.'"

Such a sweeping indictment of some millions of African Protestant Christians is utterly inexcusable. An author is entitled to his personal prejudices. But he is not entitled to publish those prejudices as established fact. Neither should an editor approve such a statement, for which not the slightest proof is presented. The word "consensus" sounds technical, but it means just the same as the old gossips' stand-by, "Everybody says..."

Actually it would be an easy job for a

prejudiced observer to find abundant evidence in support of the opposite view. Take, for example, the claim that Catholic government officials in Portuguese East Africa have stated that they prefer to hire Africans trained in the Protestant mission school at Mihecani. Or the comment volunteered by a Jewish merchant, long resident in South Africa, who said that "servants trained in Catholic missions are terrible thieves and given to dishonesty and untruth."

What is the truth? Look around and see for yourself. There are many who bear the name of Christian, both Protestant and Roman Catholic. One may believe, if he wishes, that one group or the other makes the more sincere Christians. But that doesn't make it so. It doesn't even make it true if you happen to be an outstanding novelist.

It is to be regretted that a popular national magazine should make itself a channel for the spreading of prejudice and misinformation.

#### *The African Challenge* Starts Building

*The African Challenge*, the popular magazine published for English-speaking Africans by the Sudan Interior Mission, is starting its third year of publication with a major building project. Since July, 1951, when the paper was first printed in the port city of Lagos, Nigeria, the mission has been looking for suitable property. It finally obtained a ninety-nine-year lease on five acres outside of Lagos. Now it is building a modern printing plant with offices and staff homes, at an initial cost of \$58,000.

From the new premises *The African Challenge* will seek to extend its present circulation, which now reaches into eighteen countries. The main circulation is in West Africa, but the SIM hopes to cover the continent with evangelical literature produced in Africa from an African viewpoint. Such an attempt will help to counteract the great volume of literature already being distributed by false cults, materialistic concerns, and Communism.

#### Largest Candidate School

One hundred two missionary candidates—this was the number enrolled in the recent orientation classes of The Evangelical Alliance Mission in Chicago. During twenty-five days the candidates received instruction in such things as the history, organization, methods and objectives of their mission. Thirty experienced missionaries told them how the work is being done today, and answered their questions.

It is interesting to note that forty-three of the candidates, or slightly less than half, were men. Since the 614 missionaries of TEAM are divided among a variety of fields, it is not surprising that these young people are planning to serve in not less than twelve different regions. The largest number, nineteen, is looking toward Japan.

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# NEWS REPORT

*worldwide news  
for and about  
christians*

SAM PAXTON, EDITOR

**C**ONVENTIONS and conferences are in the spotlight again this month following weeks during which various groups and denominations met to review past accomplishments and map out programs for the year ahead.

### New Canadian Council

In Toronto a new Canadian Council of Evangelical Protestant Churches, patterned after the American Council of Christian Churches, was established at the meeting of the Canadian Regional Conference of the International Council of Christian Churches. Dr. T. T. Shields, of Toronto, was elected first president of the new organization.

Other action at the regional conference included rejection of the Revised Standard Version of the Bible as a "perversion of the truth," and because it spoils the "beauty, the rhythm, the age-worn music of the Authorized Version."

Duncan Macgregor, of Sault Ste Marie, was elected conference president; Earl V. Phillips, of Winnipeg, and H. G. Sweetland, of Fredericton, N.B., vice-presidents, and Mrs. Clifford J. Rogers, of Tilbury, Ont., secretary.

### Welcome Additions

In Minneapolis, Minn., the Evangelical Free Church of America was told the denomination had established twenty-four new churches during the past year. The report of Dr. A. T. Olson, president, revealed that 331 churches, totaling 23,000 members, now comprise the denomination.

Other convention highlights included a vote to erect missionary apartment homes in Caracas, Venezuela, and Hong Kong; and presentation of a check for \$27,000 by the Women's Missionary Society for the new \$80,000 hospital being erected in the Belgian Congo. The convention also created a nine-man Sunday school board. Arley L. Bragg, of Chicago, was re-elected moderator and vice-president.

Meeting at the same time, the Free Church Youth Fellowship adopted a budget of \$18,000. It named Robert Peterson, of Chicago, president and Wesley Carlson, of Rockford, Ill., executive secretary.

### Translation Only

The Conservative Baptist Association of America meeting in Portland, Ore., unanimously rejected the Revised Standard Version of the Bible as an authorized version, saying it should be given "the status of modern speech translations only."

The association also passed a resolution recognizing the "danger of Communism and other subversive influences, and that we approve the efforts of Congress to expose these influences. We hold that the clergy as citizens are also subject to investigation."

More than 1,200 delegates attended the convention, at which it was announced that sixty-two new churches have been organized this year. The convention also commissioned thirteen foreign missionaries.

### Three Years to Weigh

Meeting in Houston, delegates to the forty-second convention of the Lutheran Church-Missouri Synod approved a three-year study of the question of membership in the Lutheran World Federation.

The delegates asked the denomination's president, Dr. John W. Behnken, to appoint a three-member commission to consider the question and to submit its recommendations by January 1, 1955, to all pastors and congregations of the synod, so that a decision may be reached at the next synodical convention in St. Paul, Minn., in 1956.

A move to halt co-operation with the National Lutheran Council in the Lutheran Service Commission was defeated. In another resolution the convention declared the synod does not formally endorse any translation of the Bible as "official," but that the original texts of the Scripture constitute the "sole authority for the doctrines of the Missouri Synod."

The convention also decided to sell one of the synod's ten preparatory junior colleges, Concordia College at Fort Wayne, Ind., and to erect a new two-year senior college in the Fort Wayne area.

### Christian Olympics?

An idea for a Christian Olympics sports spectacle was advanced at the ninth annual convention of Youth for Christ at Winona Lake, Ind. The YFC leaders said that the "Olympics idea would bring together outstanding Christian athletes" and "would serve to impress high school youngsters with the idea that religion is not just for weaklings."

The 3,000 delegates voted to extend the YFC high school Bible clubs to foreign countries, increase its program of guidance for youthful inmates of penal institutions, and to set up a new clothing and food relief program to be known as the Women's Auxiliary Relief Ministry.

George Clunis, 18, of Detroit, Mich., won the YFC preacher's contest, and William Nothelfer, 15, of Turlock, Calif., won the contest for song leaders.

Dr. Robert A. Cook and Dr. Billy Graham were re-elected president and vice-president for their sixth consecutive terms. Dr. Robert A. Pierce was elected



Dr. Hyman Appelman, center, re-elected as president of the Hebrew Christian Alliance of America, congratulates Louis Berks, newly elected field secretary. Nate Scharff, executive secretary, is at left. The group recently held its 37th annual conference at the Buffalo Bible Conference Grounds in New York. Photo by John W. Mott

second vice-president; Ed Darling, secretary, and Dr. Frank Phillips, treasurer.

### More Deadly Than Atom

Charges that crime and sex exploitation on television are more dangerous to American youth than the atomic bomb were heard during Moody Bible Institute Week at Winona Lake, Ind. The charges were made by Louis King, Chicago House of Correction chaplain.

"Such television programs cause a fever of the mind, tuberculosis of the heart and cancer of the soul," King said.

Evangelist George Sweeting, who recently visited army and refugee camps in Germany, told a conference audience that "dictators have tried to destroy the Word of God, but the Bible still outlives, outlasts, outranks and outsells all other books."

Dr. William Ward Ayer told the delegates, "We must stop forcing our national philosophy on the world. . . . We've tried alms; we've tried dollars; but we've sadly neglected to give to these people [Europeans] those spiritual fibers that have made this country so great." He added, "The U.S.A. has been chosen of God to spread the gospel and knowledge of the Bible to the ends of the earth."

The Moody Week conference was sponsored by the Alumni Association. Herbert Lockyer Jr., executive secretary of the Association, was chairman of the sessions.

### In Memory

Meanwhile in Chicago, young Lutherans of the Lutheran Church-Missouri Synod opened the sixtieth anniversary convention of the International Walther League with a memorial service for Korean war dead. The nearly 1,200 delegates represented 3,600 youth groups, with 80,000 members in the U.S., Canada, Mexico and Great Britain.

Dr. John W. Behnken, synod president, preached the installation sermon as Elmer N. Witt was installed as league executive secretary. Development of a youth evangelism program was one of the principal problems discussed.

### Storm Over Washington

The stormy question of whether Communist supporters are lurking among some elements of the Protestant clergy

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will apparently continue to rumble over Washington and the nation—at least until early fall. At that time, probably "after October 1," J. B. Matthews, the man who brought on a substantial part of the clash, has been promised a hearing before the House Un-American Activities Committee.

Matthews until recently was executive director of Senator McCarthy's Senate Investigations subcommittee, and a decade ago served as chief investigator for the House Un-American Activities Committee. In a recent magazine article he charged that the Communist party has a large body of support in the Protestant clergy and that 7,000 Protestant clergymen are pro-Communist. He has maintained that he can support his charges. Senator Harry Byrd has asked the FBI to confirm or deny the Matthews charges.

Meanwhile Methodist Bishop G. Bromley Oxnam has appeared before the House Un-American Activities Committee at his own request to answer attacks made on him in the committee hearing room. Among these is the statement by Representative Donald Jackson of California that the bishop "served God on Sunday and the Communist front the rest of the week."

Bishop Oxnam has accused the committee of promoting what he called a "new and vicious expression of Ku Kluxism." He said accusations linking him with Communist front organizations are based on files in the committee's offices and on reports resulting from what he called "inexcusable incompetence of slanted selection."

#### Traveler's Call

In 1928 G. A. Lundmark left a good position as an executive with the Apex Washing Machine Company in Chicago. The reason: an opportunity to enter full-time Christian service with the Home of Onesiphorus, faith mission for the care of orphans in China. As its director he saw the work extended to provide a home



George Clunis, left, 18, of Detroit, Mich., receives the trophy and Bible he won as the top teen-age preacher at the Youth for Christ international convention at Winona Lake, Ind. Dr. Robert A. Cook, president of YFC, makes the presentation.

quarter century's service. The banquet was also an occasion for saying farewell to Mr. Lundmark, who was about to leave to visit mission orphans in Hong Kong and the Holy Land.

Director Lundmark devoted special attention to training an associate in the home details of the work; said his farewells to friends and family more earnestly than was his usual custom as a traveler. He then left by plane for Europe on the first lap of his trip. From across the Atlantic flashed the word: while waiting for breakfast in his hotel room in Paris, G. A. Lundmark had finished his earthly work.

Funeral services were held in the Lake View Gospel Church in Chicago of which he had been chairman for twenty-seven years, with interment in that city.

#### Attacking Liquor Ads

A crusade against the newspaper, magazine, radio and television advertising of alcoholic liquors is being launched on a nation-wide scale by the Committee Against Liquor Advertising, 209 Ninth St., Pittsburgh, Pa., according to Chairman R. H. Martin. The committee is sponsored by the National Temperance and Prohibition Council.

The committee has published a four-page circular containing information on leading magazines which accept liquor advertisements. A list of persons to whom protests may be addressed is included, as well as suggestions on how to make the protests more effective.

While the main purpose of the crusade is to protest against media using liquor advertisements, the circular also includes commendation of media that do not accept such advertising, Dr. Martin says.

#### "If This Be Treason—"

Four leaders of Czechoslovakia's Baptist Church have been condemned to five to eighteen years' imprisonment on charges of espionage and high treason. It was charged they had been under orders of the World Baptist Union in the U.S. which directed their "subversive" activities. Probably the most "damag-

ing" admission by the defendants was the fact that their church had received \$40,000 from the American Baptist Church over a period of several years. This the prosecution construed to be payment for the alleged espionage.

Other news from around the world includes the following:

**SCOTLAND**—Paul B. Smith, associate pastor of the People's Church, Toronto, Can., and Johnny Ambrose, gospel singer, have completed the first in a series of British Coronation Campaigns in Edinburgh in the Carrubber's Close Mission. The evangelist preached on the subject "The Christian and Worldly Amusements." This was his second visit to "The Close."

**FRANCE**—A chapel to seat 300 has been opened in Supreme Headquarters, Allied Powers in Europe (SHAPE) near Paris, according to a news report. The next sentence of the report, however, is less reassuring: the chapel is designed to be used successively by Protestants, Roman Catholics, Jews, Greek Orthodox and Mohammedans. Formerly military personnel attached to SHAPE met for prayers in one of the rooms of the camp or attended one of the local churches.

**GERMANY**—Lutheran World Relief is shipping 500,000 pounds of food here to help needy persons in the East Zone, Dr. Paul C. Empie, executive director of the National Lutheran Council, announces. Though direct food shipment to the Soviet Zone has not been possible for several years, Empie said LWR is sending the shipment "because we expect it probably will be permitted into the zone at this time since the food shortage is critical throughout East Germany."

**JAPAN**—Chaplain Harmon D. Moore, a minister of the Methodist Church, has been awarded the Legion of Merit for his work at the Tokyo Chapel Center. Chaplain Moore entered the service from Wedowee, Ala. The citation accompanying the award states in part: "Through his spiritual guidance the religious program of the center was made most effec-

[Continued on page 58]



G. A. Lundmark, left, with Dr. Torrey M. Johnson, at the banquet marking Mr. Lundmark's twenty-fifth anniversary as head of the Home of Onesiphorus.

for needy boys and girls in Bible lands.

Last June 18, on the eve of his fifty-second birthday, some 200 Christian leaders and friends gathered at a banquet in Chicago's Midwest Bible Church, honoring Mr. and Mrs. Lundmark for a



## ANSWERING YOUR

# Questions

NATHAN J. STONE

### Hating Our Enemies

In Matthew 5:43 we read, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." By whom were the words "and hate thine enemy" said? Did God say it, or did the Israelites infer it?—L. B., Oregon

It is nowhere commanded in the Bible that "thou shalt hate thine enemy," nor is it to be inferred as the opposite of loving one's neighbor. The word *hate* is sometimes used in the Old Testament as expressing the attitude of God's people toward their enemies, but only in the sense that they are the enemies of God, and of His truth and mercy. The Israelites were thus in a sense the haters of the Canaanites and Amalekites whom they were commanded of God to destroy as the executioners of God's justice and judgment.

Unfortunately Israel's spiritual leaders extended this principle of the hatred of evil to indulgence in private enmity and hatred, and thus distorted and stereotyped it. It was this rabbinic teaching the Lord Jesus was quoting. Bound up with this was the narrow interpretation in Israel of the word *neighbor*, which included only one's own people, while the outside world came to be regarded as natural enemies (which in a sense was true). It would be quite in accord with ancient rabbinic interpretation and logic to infer the opposite for a so-called enemy to what had been commanded toward a friend or neighbor. But the law itself gave no sanction to such an inference. There were express laws to the contrary (Exod. 23:4, 5; Deut. 23:7).

♦ ♦ ♦

### CONFESSING CHRIST

As a believing and rejoicing Christian, how can I confess Christ and how can I remove my fear of confessing Him?—S. J., Wisconsin

You evidently understand that by confessing Christ is meant witnessing to others concerning your own experience of Him and all that He means to you. This serves the double purpose of encouraging and strengthening those who do believe in Him, and revealing to those who do not, their need of Him as Saviour. There is no doubt that this is what is meant by confessing Christ with the mouth in Romans 10:9, 10, when compared with many other Scriptures, es-

specially in the book of Acts. It means to speak for Him with our lips at every opportunity that presents itself, not only in public worship, but by the wayside and in the ordinary occupations and contacts of life. David said: "My mouth shall tell out thy righteousness and thy salvation *all the day long*" (Ps. 71:15). The very nature of the gospel and the need of man implies all this, and it is difficult to see how a genuine and joyful experience can endure without thus expressing itself.

As for the fear of confessing Him, we must remember that the Lord Jesus promised the Holy Spirit to all who believe in Him to help them to be witnesses (John 15:26, 27; 14:26; 16:7-10; Luke 24:48, 49). The apostles themselves were thus transformed from fearfulness to bold witnesses (Acts 4:13, 31). To be afraid to witness is to fear man more than God (Ps. 56:4). Pray for boldness (Acts 4:29-31); put away fear (I John 4:18); then go right out to confess Him to someone (Ps. 119:46).

♦ ♦ ♦

### RENEWED REPENTANCE

Will you please explain Hebrews 6:4-6. Who are they of whom it is said, "It is impossible for those who were once enlightened . . . if they shall fall away, to renew them again unto repentance"?—L. S., Illinois

This epistle was directed to Jewish Christians and to the Jewish people as a whole living in the land of Palestine before the destruction of the temple, so it has something of a nationalistic aspect. The people particularly addressed here were not believers, although interested and seekers, yet all the striking terms mentioned in this passage could be applied to them. For of that whole nation to which had been committed the oracles of God (Rom. 3:2) it could certainly be said that they had been "enlightened" and had "tasted of the heavenly gift," and had even been "made partakers of the Holy Ghost," who had been manifested among them throughout their history, and they had "tasted the good word of God, and the powers of the age to come."

That they were not believers is borne out by Hebrews 10:39, which makes a contrast between those spoken of in Hebrews 6:4-6 and those who were gen-

uine believers. For genuine believers are not those who shrink back to loss as these were doing, but those who have faith unto the saving of the soul. The writer was exhorting such to go on from the elementary things of Judaism which enabled them to grasp the principles of Christ (6:1, 2), and to enter into the fullness of faith. To turn their backs upon Him after all this, as they were tempted to do because of the persecutions of the temple against the Church, would be to irrevocably harden their hearts against the truth and so to render repentance to life impossible.

That this was true of the nation as a whole is evidenced by the destruction of the temple, and their exile from the land very soon after, and by their spiritual condition to this day. It may well be that there were even then many nominal "professors" within the Church whom the writer had particularly in mind and whom he sought to encourage to genuine faith and acceptance.

♦ ♦ ♦

### JESUS AND THE SWORD

Will you please explain the words of Matthew 10:34, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." In Luke 12:51, in the same connection, the word *division* is found instead of *sword*.—G. R., Illinois

The word *sword* here has no connection with war as such. It must be taken in the same sense as *division* in Luke 12:51. The Lord Jesus knew that His coming and acceptance would result in strife and division even within the family circle, especially among the Jews, as it frequently does to this day. He indeed came to bring peace (Eph. 2:14) and is the Prince of Peace (Isa. 9:6), but the strife would be occasioned by those who reject Him. He is therefore simply presenting the truth in the form of a seeming paradox, by which this strife and division are stated as a purpose and to be accepted for the greater good that lay beyond them.

The word *sword* may also be taken here in a narrower setting as referring to the Jews in their land (cf. Matt. 10:5, 6). They were thinking of Messiah's advent in terms of national liberation and material prosperity. But Christ had not then come for such a purpose. And since they would not receive Him as Redeemer and Saviour from sin. He foresaw for them in their rejecting Him, the Roman sword and destruction as the culminating act of national disobedience and rebellion.

♦ ♦ ♦

### STRANGE FIRE

What is the strange fire mentioned in Leviticus 10:1 offered by the two sons of the high priest Aaron, and for which they themselves were devoured by fire?—F. R., Indiana

Leviticus 9:24 declares that "there came a fire out from before the Lord, and consumed upon the altar" all the sacrifices upon it. This was the visible manifestation of the divine favor and approval of all that had been done in the consecration of the tabernacle and in the institution of the priesthood. It was a most solemn occasion in Israel's history as the people responded in adoring worship at such marked manifestation of

the divine presence. The bringing of this "strange fire" was therefore a brazen act of sacrilege and flagrant disregard of the divine requirement (Lev. 16:12).

Because of the extreme solemnity of the occasion it met with summary and most drastic judgment. While Nadab and Abihu transgressed in several respects, their greatest sin was in ignoring the sacred fire of Jehovah to offer the common fire of man's kindling. In its application it stands for the self-will in religion and worship as opposed to God's will, for man's way as against God's way, and there is much of it in these days.

In this critical moment in the nation's spiritual history God vindicated His holy law and showed that it could not be violated with impunity by high or low. It is worth observing that immediately following this incident there is the prohibition of intoxicating drink (Lev. 10:9), suggesting that Nadab and Abihu may have been under its influence, and therefore unclean and unholy, as suggested in verse 10, and so unfit for the divine service.

#### THE SON OF GOD

Two infidels once sat in a railway car discussing Christ's wonderful life. One of them said, "I think an interesting romance could be written about Him." The other replied, "And you are just the man to write it. Set forth the correct view of His life and character. Tear down the prevailing sentiment as to His divinity and paint Him as He was—a man among men." The suggestion was acted on and the romance was written. The man who made the suggestion was Colonel Ingersoll, the author was General Lew Wallace, and the book was *Ben Hur*. In the process of constructing it he found himself facing the unaccountable Man. The more he studied His life and character the more profoundly he was convinced that He was more than a man among men; until at length, like the centurion under the cross, he was constrained to cry, "Verily, this was the Son of God."

—D. J. Burrell, in  
*The Laughter of God*



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**THAT UNSAVED HUSBAND**

PETER is writing to Christian wives who are trying to win their unsaved husbands to the Lord (I Pet. 3:1-6). These men are of that stiff-necked, unpersuadable type ("obey not," ἀτρεβῶ, *apeithēō*, that will not be persuaded) who will not listen to the gospel. The apostle exhorts these wives to be in subjection to them, in order that they may *without a word* (the definite article is not in the Greek) from the wives be won to the Lord.

These women had explained the gospel time after time to them. Now Peter tells them that they are to stop speaking to their husbands about the Lord lest they get to nagging, and instead, live a Christ-like life before them ("conversation," manner of life). The husbands will be convicted of their lost condition while they view, attentively (behold, ἐποτέλω, *epopteuō*), the chaste manner of life of their wives, which manner of life is characterized by a reverential awe of God (fear).

But these Christian wives were dressing like the world. Juvenal, a pagan writer, says, "The attendants will vote on the dressing of the hair as if a question of reputation or life were at stake, so great is the trouble she takes in quest of beauty." Clement, a Church Father, says that "the women do not even touch their own heads for fear of disturbing their hair, and sleep comes to them with terror lest they should unawares spoil their coiffures." What the Word of God forbids the Christian woman is a conspicuous, extravagant, too intricate artificiality in the manner of wearing the hair.

She is forbidden (A.V.) to wear gold. "Wear" is περιθῆμι, (*peritithēmi*), "to put around." The Christian woman must not hang jewels around her person as one hangs ornaments on a Christmas tree. As to the putting on of apparel, the word speaks of outer clothing. The translators of the A.V. caught the meaning of the apostle in their use of the word *apparel* rather than clothing. The former is for display, the latter for the protection of the body.

Instead of depending upon an outward display of worldly finery to attract their husbands to the Lord, Peter exhorts these wives to depend upon the outward expression of an inward Christlike life. Peter is not forbidding the wearing of the hair in a pleasing, Christ-glorying fashion, nor the wearing of jewelry, nor the donning of attractive clothing. He is forbidding a lavish display of these things and dependence upon them as a means of the wife ingratiating herself with her husband. *The modernism of the woman's appearance nullifies the fundamentalism of her gospel message.* The greatest power in the universe next to God's power is that of a holy life. It will speak to an unsaved husband in words so powerful that he cannot resist them.

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INTERNATIONAL UNIFORM

# SUNDAY SCHOOL LESSONS

HAROLD L. LUNDQUIST

## September 20 Counsel for Christians

Titus 2:7, 8; 3:1-11

**MEMORY SELECTION:** *And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.*—Titus 3:14.

Christians must live in this world, and hence it is of the utmost importance that they maintain the right kind of testimony before the men with whom they live. The epistles of Paul are full of admonitions to good works, but that is especially true of the pastoral epistles, which include the letter to Titus, Paul's "partner and fellow helper" (II Cor. 8:23).

As believers we should conduct ourselves in proper manner toward unbelievers because we know the situation in which they find themselves. We were there, and by the grace of God we were redeemed. Now God's grace in our lives should show in the good works (and that includes more than praying and preaching) which we carry out. This is effective witness for God.

To place everything in proper sequence, we shall take the verses of our lesson in a somewhat changed order, as we are first reminded that we, like all men, were

### I. By Nature—Lost (3:3)

This is God's picture of the unbeliever, and while it is not too pleasant to contemplate, it does give an unretouched portrait of the man and woman without Christ.

He's "foolish," that is, essentially irrational in his course of living without God. He is "disobedient" to the law of God; in fact, he finds it impossible to fully obey. He may think himself wise, but he is actually "deceived," misled by Satan. He thinks his desires and "pleasures" are serving him, when he is really a man in bondage to them. Such a life makes a man hateful, and hateful people are soon "hating one another." The whole world is full of "malice and envy."

True it is that one's rearing and a measure of culture keep these things under cover, but who will deny that this was indeed the state of his heart before he came to Christ? That's why we are so glad to testify that man may be

### II. By Grace—Saved (3:4-7)

Ah, but those three words are sweet to the believer's ears. We are (or may be) saved—

#### 1. "Not by works" (v. 5).

It seems that man is determined in some way or another to try to be saved by works. The flesh wants it that way; but God says, "Not of works, lest any man should boast" (Eph. 2:9). The works come after salvation, not before.

#### 2. "By his grace" (v. 7).

We deserved nothing but the just condemnation for our sin, and then God in

His mercy saved us. Grace has been well defined as "unmerited favor."

#### 3. "Made heirs" (v. 7).

Saved—satisfied, but that is not all, for down through eternity there is the "hope" (and that word means "confident expectation," in Scripture) of this marvelous "eternal life." It's a great thing to be a Christian! Remember that "eternal" as it refers to this life has to do with quality as well as quantity.

That leads us in a right spirit and with the right background into the central admonition of our lesson, that we are to be

### III. By Holy Living—Witnesses (2:7, 8; 3:8, 9)

Redeemed men are to be "examples of good works" by being

#### 1. Sound in doctrine and testimony (2:7, 8).

The real "good works" of a Christian are a fruit (Gal. 5:22, 23) which grows out of uncorrupted doctrine, and a solemn awareness of the seriousness of our mission as believers. We need a new emphasis on both points in our day!

#### 2. Subject to authority (3:1)

Rulers are mentioned, as we are reminded anew that real patriotism is an essential part of Christian living. We may as well face it—the decay of our national life will follow spiritual decline.

President Eisenhower spoke wisely when he said recently, "A government without a foundation of deep religious faith makes no sense."

#### 3. Meek and kind to all men (v. 2)

Meekness is not weakness. Gentleness is the crowning attribute of strong men and women. The "contentious" brawler is a weakling. Great men are simple in their wants, kind in spirit and gentle toward others. Belonging to Christ makes a man great.

#### 4. Maintaining good works and avoiding evil (3:8-11)

The word "profitable" in verse 8 is of special interest, for Paul speaks of just three things as being profitable in a man's life: (1) godliness (I Tim. 4:8); (2) the Word of God (II Tim. 3:16); and (3) good works (Titus 3:8). How profitable is your life?

The emphasis in these verses is for the purpose of counteracting that persistent tendency of man to divorce morals from religion, and to profess a faith which does not touch his daily life.

Good works must be maintained. We must give ourselves to the promotion of this side of our Christian experience.

One way to do that is to keep out of the awful contention and bitterness which is such a prominent part of the life, even in the church.

How to do it? Just "shun" the foolish and factious folk. Fighting with them dignifies their folly. Ignore them and go on with the business of the Lord. Yes, we

should try to help them (v. 10), but there is an end even to that effort.

And now a final word. We should be reminded today that it is not enough to be fundamental in doctrine; we must maintain good works. That means helping the aged, providing for the needy children, reaching fallen men and women with kindness and love. We have been properly concerned about being orthodox in doctrine; let's now be concerned about being orthodox in good works.

September 27

## Brotherhood in Christ

Philemon 8-21

**MEMORY SELECTION:** *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*—Galatians 3:28.

Christian brotherhood—that may not sound like one of the dynamic forces able to change the world, but if one will stop to think for a moment, it is evident that it has done just that, and is capable of equal effect in our day as it is permitted to have sway over the lives of men.

Our lesson deals with a slave (in the days when slavery was an accepted custom) who had become a Christian and was ready to be received into that brotherhood. A letter is written in his behalf, which is of unusual charm, and a model of both conviction and consideration.

Onesimus, who was a slave in Philemon's household, apparently (v. 18) stole from his master and then escaped to the city of Rome, within whose mighty confines he expected to be beyond the reach of anyone who knew him. He reckoned without God, who not only knew him (Ps. 139:7-12), but knew his need, and had one of His servants, the imprisoned apostle Paul, in just the right place to meet him and to lead him to Christ.

He was now "a brother beloved in the Lord" (v. 16), and for him Paul wrote a letter, personal and practical, yet eternal and spiritual in application. We include a few more verses than indicated for our printed lesson; in fact, the teacher will do well to take the whole epistle as his text. The letter begins with a word of

### I. Appreciation (vv. 4-7)

After his introductory word, Paul speaks of his deep appreciation of Philemon's hospitality, fellowship and faith. Is this flattery? No, for he is expressing his true feeling of love for a faithful brother.

We need a revival of Christian courtesy, and of appreciation for friends and loved ones. The man or woman who thinks that to be true to Christ means that one must be rude and boorish can well learn a needed lesson today. Our Lord was always a gentleman, so was Paul, and so ought we to be—for His glory.

Loving a brother like that quickly brings forth another fine Christian quality, namely

### II. Consideration (vv. 8-14)

Paul says, "I might be bold . . . yet I rather beseech thee." He might have kept Onesimus and been silent. He needed him

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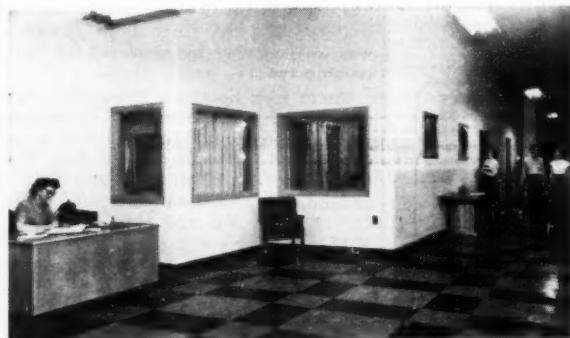
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(v. 13), but he said, "Without thy mind would I do nothing."

True Christian consideration respects the personal rights, yes, the property rights of another. We must not assume, or demand, or put pressure (v. 14) on anyone to gain our end. We may remind them of their indebtedness and offer an opportunity for generosity (v. 14).

We have here a striking illustration of the candor and considerate thoughtfulness which should characterize the dealings of Christians with one another. Let there be no careless tramping on the rights of others that our work may go forward.

The one who had been a slave has now become a member of the household of Christ, and that brings before us the fact of

**III. Brotherhood (vv. 15, 16)**

Regeneration does not change a man's social status as far as the world is concerned, but within the circle of God's children he at once becomes a "brother beloved"; and note that is true "both in the flesh and in the Lord" (v. 16).

We need to have God anoint our eyes with His holy eye salve that we may look less at the "accidents" of birth, education, or social position, which may be magnified into divisive influence, and look more on the fact that in Christ we are brethren; yes, and let's keep that other word in place too—"brethren beloved."

As brethren we are to live and labor together in a common cause in a glorious

**IV. Partnership (v. 17)**

Partners share both the benefits and the burdens of their joint enterprise. Paul reminds Philemon that as partners in the gospel they had shared spiritual blessings, and now they had a responsibility for Onesimus which they should also share.

There was the matter of Onesimus' debt. Paul said, "Charge that to me." His promise, "I will repay it," was the legal phraseology for a promissory note in that day. On the other hand, Philemon was to remember his share of the partnership (v. 17).

There is a beautiful illustration here of the Christian doctrine of imputation whereby God counts the righteousness of Christ, and His victory of the cross, over to the account of the one who believes in Him. It is Christ who is willing to pay the sinners' debt and says to God the Father, "Receive him as Myself" (v. 17).

The closing verses of our lesson indicate the high confidence which Paul had in Philemon that he would do the right thing. It always stimulates us to high and holy achievement when we know that someone for whom we have a high regard, believes in us, and believes that we both can and will do it.

October 4

**God's Design for a Better World**

Isaiah 42:5-9; Mark 1:14, 15; John 3:16, 17; Revelation 21:1-5

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September

**MEMORY SELECTION:** *And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*—Revelation 21:3.

One of the delightful and reassuring things we realize as we follow the victorious Christ is that around Him centers the outworking of God's great plan for our world.

As we look at the confusion and utter uncertainty of everything around us, we could almost believe that there is no order in the affairs of men, that chaos reigns, and waxes worse as the months and the years go by.

Then it is good to remind ourselves and others that God has a plan, and that in due season He will see to it that this plan is carried to its glorious consummation. In fact, that He is working right now, without any haste or confusion, in carrying forward His plan.

As a background for our lesson, we shall do well to recall that in Genesis 1 we learn that God created the world and all that is in it, and found it to be good. Then an awful thing happened (Gen. 3) to mar the creation. Sin came in, and through sin the endless woes of mankind found entrance into God's good world. That explains our present distress and confusion. Is there any way out? Yes, for God has plans for

#### I. Restoration (Isa. 42:5-9)

It is not man nor his power or ingenuity which shall bring about this restoration of nature to its original perfection and bring in an age of righteousness and peace. He has tried, and made a progressively worse and worse failure of it. What will do it? The coming again of Christ to establish His kingdom here on earth (see Isa. 42:1-4).

When that time comes, the Creator will restore this earth to its glory and usefulness. We who have suffered with Christ will then come to reign with Him in His kingdom.

The second point in our lesson refers to the plan God has for man's

#### II. Redemption (Mark 1:14, 15; John 3:16, 17)

We have been talking about the kingdom of Christ, which is a definite period clearly set forth in Scripture. Now we turn to the broader concept of the kingdom of God, which includes the rule of God in all places at all times.

It is especially pointed out in the lesson before us as having to do with repentance from sin and acceptance of the gospel, which means that becoming a Christian places a man or a woman among the loyal subjects of God's kingdom.

The door is open wide for everyone to enter upon this life-transforming experience of redemption, by accepting the death of the Son of God on our behalf, the death of Him who gave Himself that we "might not perish." God wants all men to be saved (John 3:17). Be sure to stress that fact, and read on in John 3

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to note that it is not God but man who has maintained the barrier of sin between them.

To be prepared for the great age of restoration, we must have this personal redemption, and it is the mission, the privilege and the responsibility of the Church, yes, of every Christian, to be busy about the winning of men to Christ.

Now we come to the great news that when all of the prophecy shall have become history, there is to be an ultimate dwelling place for the people of God. Old things are to pass away and there is to be a

### III. Renewal (Rev. 21:1-5)

We use the word not in the sense of repairing or restoring, but of replacing. The new Jerusalem, the city of God, comes down from heaven—what a glorious picture!

There we shall have perfect and undisturbed fellowship with God, and with the people of God. All the wicked will have been judged and gone to their punishment (Rev. 20:11-15). Satan will have been defeated and cast into the lake of fire, the eternal hell.

Then comes the glorious consummation, when God shall come to "dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

That communion will never be disturbed by pain, or sorrow, or by the falling tear. Little wonder that these words have been the comfort of God's people in their darkest hours. They are not the weak and futile words of human solace—they come from the eternal God.

The Christian is the only one who has the answer to life's problems: he knows the origin of all things—"In the beginning God." He has a real worthwhile reason for living: "to me to live is Christ." And he has a satisfactory consummation of all things: "God himself shall be with them." It is a great, blessed and satisfying thing to be a Christian.

October 11

### God's Design for New Men

Jeremiah 31:31-34; I Peter 1:13-16, 22, 23

**MEMORY SELECTION:** And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.—Ezekiel 36:27.

God has plans for the world, but those plans must, by His arrangement, be carried forward by men; and so we now rightly consider what God has in mind for man.

The emphasis of our Christian faith is in the right place; for while it does not neglect man's surroundings, his physical and temporal needs, it holds firmly to the principle that a man must be changed within before he is ready to make or to profit by outward changes.

This underlines the folly of the so-called "social gospel" programs, which try to "redeem a social order" (as if that were possible!) without the transforming experience of the new birth in a man's soul.

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We have two matters before us in this lesson. The first is

#### I. A New Covenant (Jer. 31:31-34)

Jeremiah, in the midst of the despairing people of Judah, with only captivity and sorrow before them because of their sinful rebellion against God, gives to them a prophetic foregleam of the day when all Israel and Judah shall know God. With sins forgiven, their fellowship will be restored.

That day is still in the future for Israel as a nation, but in the meantime God has permitted those who believe in Christ, whether Jew or Gentile, to enter into the new covenant which we know can only be, and actually is fulfilled, in the coming of Christ as our Redeemer.

The old covenant (vv. 31 and 32) was national, conditional, and as we know, broken by Israel. The new covenant is personal (v. 33) and is written in man's heart. It is universal (v. 34): "they shall all know me." It is assured to Israel by the God who maintains the universe (read vv. 35-37).

Then note this carefully: it is declared to be mediated on our behalf—yours and mine—by the blood of Christ, who is "an high priest of good things to come" (Heb. 9:11). Read the entire passage in Hebrews 9, which is a companion Scripture to Jeremiah 31.

So great a salvation would necessarily bring about in the experience of those who receive it

#### II. A New Life (I Pet. 1:13-16, 22, 23)

The redeeming work of Christ is again in this portion of Scripture brought before us in the verses omitted from the printed text, namely 17-21. Teachers will want to read them to the class, and point out that this new life is not something to be produced by education, or culture, or to be bought with this earth's riches, but it is

##### *1. A redemption by blood (vv. 17-21)*

The reverential fear of God is upon us (v. 17) as we realize that it is by the precious blood of Christ (v. 19), the Lamb of God, that we are redeemed from the sin and vanity of this world (v. 18).

We need to realize anew that money and other material things can buy only other material and corruptible things (v. 18). Proud men may "pay their way" into acceptance in this world, but with God there is no other way than through the blood of Christ.

This newness of life expresses itself in

##### *2. A life of holiness (vv. 13-16)*

There is a call here to an act of obedience and faith which leads out into the path of holy living. We who profess to follow Christ are to gird up the loins of our mind (v. 13), that is, to think clearly and correctly about this matter of not being fashioned according to the pleasures of this world. We are not to be satisfied with less in personal holiness than the holiness of God (v. 16).

This is not an experience to be looked upon as strange or unusual and other-worldly. It is for today, here and now, to make our walk for the Lord joyous and abundant. Believers who live on that level will have

##### *3. A life of love (vv. 22, 23)*



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The love of God will, if permitted to do so, bring forth in the believer's life a real love for his brethren.

Note that it will not be the pallid and cold thing which often passes for love between the brethren. It is an "unfeigned" love (v. 22). Nothing worked up for a special occasion or "put on" for the sake of appearances. It is a warm, enthusiastic affection which sets the heart on fire (v. 22). We could use a good bit of that love for one another "from the heart fervently."

There is a good thought in verse 23 which we must not miss. We learn there that the Word of God is a living "seed," so that if it finds lodgment in the heart and mind of man, it will grow. In fact, it is the seed of the new birth. We should use it more faithfully, sowing it everywhere, and looking for its glorious increase.

#### Three Men Who Went Back

[Continued from page 15]

specialized training in agriculture and Bible study (as well as a missionary-minded wife). Along with these he brought a jeep and other farm equipment to help ease the work at the orphanage.

Recently Omer Burris, also educated in agriculture and Bible, with his registered nurse wife, and Nurse Edna Carlson have arrived in Iran to bring the staff of workers to seven. In a way Mrs. Burris is returning to Faraman, too. She is a daughter of the missionary Bussdickers in Kermanshah who introduced McAnlis to the orphanage work! She had received her nursing training in the United States and had married her agricultural-major husband before they both heard the call to the work in Iran for which they were peculiarly prepared.

The two nurses have been greatly needed since Mrs. Stead's retirement and find much to do among the fifty children now in the orphanage. Most of the children are brought in as new-born babes when the mother dies. The baby room is often crowded with from fourteen to seventeen babies. Older girls of the orphanage care for the babies and younger children under supervision. In fact, practically all of the work about the home is done by the children as part of their training. Some learn sewing and cooking, and all have regular clean-up duties each day.

♦ FARAMAN leaders' vision is a good secular training for the children in order that they may go out to live among their own people, working with their hands and testifying for Christ. It is their great desire to see some of the older boys get more education and be able to take a place of respected leadership among their people.

Mr. Heydenburg sadly recalls that one of the young men he taught while employed by the secular school in Iran is today a government man; another is well up in the oil business. Such men,

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he feels, could have had a real influence on affairs today had they been reached for Christ while receiving their training.

But there are Christian young men in the making at Faraman who may one day wield great influence. Clem Heydenbark thinks, for example, of Manuchair whom he discovered while inspecting the orphanage buildings on his first day there in 1931.

Hearing a whimper from a bundle of rags behind the stove in the cold kitchen, he investigated, expecting to find a sick animal. Instead he uncovered an almost naked, emaciated child of perhaps two years, sick with dysentery, lying in filth and covered with sores.

He heated water and bathed layer after layer of filth from the child. Then for days it was his personal responsibility to feed and care for the sick baby. He rode donkey-back into the city for medicines and doctor's instructions, and treated the vile sores of infected cradle-cap covering the child's head.

Sometimes he wondered whether it would not be better to let such a child die. Would not the little one be safe in the arms of Jesus? Then little Manuchair looked up into his face and smiled. Now Manuchair is proving that the care was worthwhile as he prepares to become an evangelist among his people.

♦ BECAUSE the children are being prepared to live among their own people as Christians, customs and habits of living in the orphanage are little different from a home in the villages, except for higher standards of cleanliness and better health habits. The children all sleep on homemade carpets, which we would call rag rugs. They sit around a large table-cloth on the floor for their meals (although such a tablecloth is unknown in a village home). Meals consist of stews and vegetables with the ever-present flapjacklike bread, which in Iran is the very staff of life, and which makes the raising of wheat of such importance. Sometimes there is butter and a kind of grape molasses, but the dark bread itself is considered delicious, even by the missionary children.

Although many are from the lowest classes, the children often show remark-

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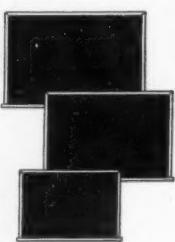
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able development of character under Christian teaching. There was little Gul-Mohammed who was brought to the orphanage when about eight years old, badly undernourished, as evidenced by his large swollen stomach and thin body. He furtively grabbed anything he saw to eat like a mistreated, hungry puppy, and ran to a corner to devour it with watchful, terrified eyes. It was the only way he knew to get food, and he stole insignificant articles because it had been his life to steal.

Patient care, good food and the understanding help of the other children eventually tamed Gul-Mohammed. But when he was put in school, his mind was so untrained and his body so used to the freedom of the hill country that he could not be confined. After a year of life in the Christian home, however, Gul-Mohammed was ready to start school and at ten years of age is making good progress. In that time, Sunday school and the learning of Bible verses and choruses were good pre-school training.

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Thus it is that while the eyes of the world are upon Iran today, the hand of God is upon a little village in Kerman-shah. And perhaps in the future of Iran there will be Christian men in other villages, in government and in business—because three men went back to Fara-man.

THE END

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- Quincy Leckrone,  
in *The Brethren Fundamentalist*

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Luke 15:11-24

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**Joshua 1:9**

- I. The Command
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—Marjorie Mast



### WHAT IS A CHRISTIAN?

1. A mind through which Christ thinks (Phil. 2:5)
2. A heart through which Christ loves (Matt. 5:43-45)
3. A voice through which Christ speaks (Rom. 10:15)
4. A hand through which Christ helps (I Cor. 12:27-28)

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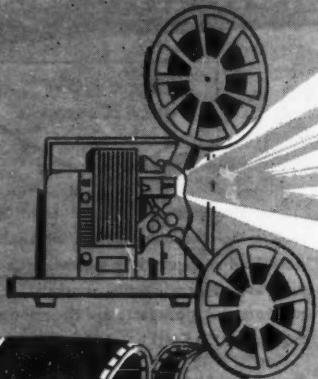
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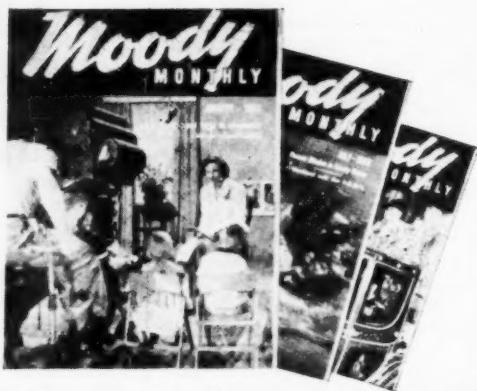
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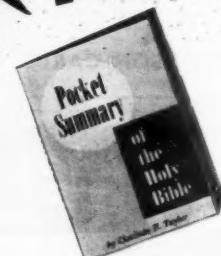
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## My Cure for Ragged Thinking

[Continued from page 13]

haunting riches and fathomless depths. I began to know not merely its general historical facts, but its deep spiritual truths; not alone its broad outlines and entrancing panoramas, but its sweet, quiet nooks, and its shaded dells and trysting places, where one might speak face to face with God, as a man with his friend.

What power this brought into my work! Many a time have I quoted in triumph the words of one of the best friends a young man ever had, Dr. J. Wilbur Chapman:

"There's none like it! There is none like it when your head is aching! There is none like it when your heart is breaking! There is none like it when the day is without its sun, and the night without its star! There is none like it when your children are motherless! There is none like it when you bury your baby! There is none like it when the springs of life are snapping! There is none like it when you reach the end of life's journey, pillow your head upon its promises, and God stoops and kisses you to sleep!"

It is, I found, fathomless, limitless as it is precious; but its exhaustless wealth is offered freely to him who will "seek for it as silver, and search for it as for hid treasure."

♦ WHILE I have ever had an unwavering admiration for the "old" things that sages of this and other generations have bequeathed to the world as priceless heirlooms, I have cherished an inborn passion to think, to some extent at least, along original lines. The great thoughts of great men were my heritage, but I felt it my privilege as well as my duty to add to that bequeathed to me, and so present to my congregations truth that was new as well as old.

As I worked through one correspondence course after another, there began to dawn upon me something of the profound truth wrapped up in the simple statement: "the seed is the Word." Today I am convinced that every great truth ever expressed by the lips of men, or that ever will be expressed, whether they knew of the existence of the Bible or not, has its seed in that Word.

There is no incentive to great thinking, in all the world, to compare with prayerful Bible study. When I say great thinking, I also mean clear thinking. For instance, though for years I had studied one textbook of systematic theology after another, I never did really understand the distinction between law and grace until I found it in Romans and Galatians. Thinking of these discoveries, scores of them, more precious than gold, thrills me today, and every day, for they are fresh as the dew every morning. And so there has been revealed, as far as such a limited intellect as mine can grasp it, the

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A subscription to MOODY MONTHLY was the award earned by Mrs. Dalton Corliss for bringing the oldest Bible to a Back-to-the-Bible rally held in Pentwater, Mich., earlier in the season. Shown examining the 226-year-old Bible are Pastor Herbert McDonald of Ludington, Mich., Mrs. Corliss, and Pastor Elmer Ubbink of Pentwater, Mich. The third sponsoring pastor was Peter Ypma of Hart, Mich.

### Influence Unlimited

If there is such a thing as causing a brother to stumble, and influencing people in the wrong way, there is also the high privilege, which even an angel might covet, of influencing men for God and righteousness. The only time the word influence is mentioned in the Bible is in the Book of Job, where God asks Job, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" The purpose of the question was to humble Job and show him the majesty of God. What man could bind or check the influences of those heavenly bodies? Likewise, transferring the thought to the moral universe, who can bind the influence of a good man or a good woman? Who can estimate the results of a true Christian example and true Christian influence, an influence which never made a brother to stumble, but ever held him up and pointed him heavenward? Blessed is that man! "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."—Clarence Edward Macartney

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786 Collie Dog	786-S Collie Dog
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788 Easter Morning	788-S Easter Lily
789 The First Christmas	789-S Wise Men, Shepherds, and Sheep (assorted, 104 per package)
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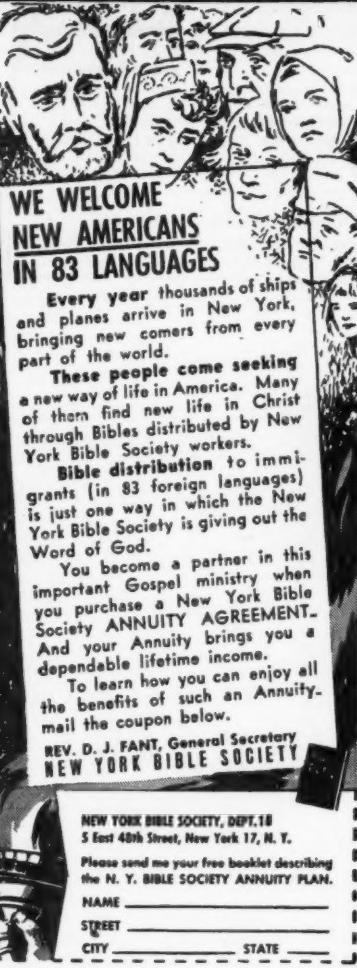
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## News Report

[Continued from page 39]

tive during a period of great anxiety and tension. By his effective leadership, [he] influenced an ever-increasing number of people to enter into the chaplain program, and organized visitations which brought comfort and assurance to Korean casualties.

## From Here and There

► Dr. Joseph Simonson, executive secretary of the National Lutheran Council, has been nominated by President Eisenhower as U.S. Ambassador to Ethiopia.

► President Eisenhower has signed a "Declaration of Freedom," touching off a year-long campaign to bring home to the American people the belief that their freedom comes from God. The declaration, based on Psalm 23, is the central document of a campaign originated by the National Association of Evangelicals. Invited to the signing ceremony were Dr. Paul S. Rees, Association president; R. L. Decker, executive director, and Harry Jaeger, head of the advertising agency handling the national campaign for the NAE.

► A check for \$343.29, enough to finance one student for a year at the Baptist Seminary of Leiria, Portugal, was presented to the Conservative Baptist Foreign Mission Society by the students of Western Conservative Baptist Theological Seminary of Portland, Ore., during the seminary's commencement exercises.

► Major General Ivan L. Bennett, formerly chief of army chaplains, has assumed duties as chairman of the Armed Forces Chaplains Board, according to the Department of Defense. The board co-ordinates policies and activities of the chaplaincies of the Army, Navy and Air Force, and is made up of the chief of chaplains of each service plus one aide, an executive secretary and a consultant on Jewish affairs.

► A Family Altar Sunday, to further the cause of family worship, will be observed by many churches and Christians this year on October 11, announces Norman V. Williams, executive secretary of the Family Altar League. For the last three years, Family Altar Sunday has been observed this second Sunday in October.

► The Lutheran Hour summer series of broadcasting will conclude September 6, 13, and 20 with Dr. Eugene R. Bertermann, Lutheran Hour director, conducting the services.

► Fifty-three churches, representing twelve denominations, will participate in a Sunday school convention September 25 and 26 to be held in the Cleveland Drive United Presbyterian Church in Buffalo, N.Y. The churches are from the Buffalo-Niagara Falls area of New York state. Harold E. Garber, of Moody Bible Institute, will be principal speaker. Nels Andersen, of the Gospel Light Press; Mavis Anderson, of the Christian and Missionary Alliance; Mary Bennett, of the Sunday School department of the Wesleyan Methodist Church, and Joseph Flower, of the Assembly of God Church in Syracuse, will be workshop and de-

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partmental specialists. More than 800 persons are expected to attend.

► Victor B. Beattie, pastor of the Ocean City Baptist Church, Ocean City, N.J., will resign that post and assume new duties after October 1 as Midwest representative of the Pocket Testament League. Beattie is a graduate of Moody Bible Institute and Wheaton College.

► Earle F. Hulin of Wheaton, Ill., is the new director of the Sacred Music Department of the Bible Institute of Los Angeles. He replaces Dr. Herbert G. Tovey, who has resigned to enter the evangelistic field. Hulin was formerly a member of the faculty of Moody Bible Institute.

#### WHAT A MISSIONARY NEEDS TO BE

M essenger, with a Message (I John 1:5; Prov. 25:13)

I ntelligent (Prov. 4:7; Col. 1:9)

S anctified Servant (Mark 10:43-45; Phil. 2:7)

S ollicitous Shepherd (John 21:16; I Pet. 5:2, 3)

I ngenious (I Cor. 12:4; II Sam. 6:5)

O ptimistic (Rom. 8:28; I John 5:14, 15)

N atural, not Affected (Jas. 1:8)

A daptable (Prov. 24:27)

R ighteous in Life and Walk (I John 3:7; Prov. 3:32)

Y oung in Heart (Ps. 103:5; Isa. 40:31)

—Frank G. Lasse



#### THE BLESSING OF THE LORD

Proverbs 10:22

May the power of God uphold thee (I Cor. 2:5)

And the peace of God enfold thee (Phil. 4:7)

May the Word of God direct thee (I John 2:14)

And the armor keep, protect thee (Eph. 6:11)

May His good news ever cheer thee (I Thess. 3:2)

And His perfect love draw near thee (Rom. 5:5)

Keep thee sure—He faileth never (Ps. 52:8)

This same Jesus—now—forever (Heb. 13:8)

—Author unknown

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# NEW BOOKS

G. COLEMAN LUCK, EDITOR

## The Goal of Teaching

*THE ART OF EFFECTIVE TEACHING*, by C. B. Eavey.  
Zondervan Publishing House, Grand Rapids. 298 pages, \$3.75.

Reviewed by J. C. Macaulay



Eavey

This book is well named. Teaching that is effective is an art, and the author, who is thoroughly familiar with the science of teaching, fully recognizes that the science is insufficient without the passion of the artist.

For many readers this book will present an entirely new conception of teaching, and for all it sets a standard that is at first frightening in its grandeur, but offers a challenge to every high-souled teacher to devote his best to this high calling.

The goal of teaching is presented in terms of the development of personality rather than the mastery of a subject. That is the basic philosophy of the book, and in its light the principles of teaching are developed. Thus teaching is seen to begin, not with the teacher, nor with the teaching content, but with the pupil. His needs, his environment, his responses, his experience, his growth determine the whole plan of teaching, and the methods adopted. Teaching is a matter of co-operation. The teacher co-operates with the pupil, and seeks the co-operation of the pupil. Without that there will be no learning, and no teaching.

These are the main thoughts developed in the successive chapters with growing impact. Other phases of the subject, such as planning, motivation, confidence, classroom morale, integration, and evaluation, are treated with equal mastery of the subject. The final chapter, "The Teacher's Evaluation of His Teaching," should by no means be neglected. Unless we have growing teachers, we cannot expect growing students.

The writer of this book is not only an educationist, but a Christian. He very frankly declares himself as such, and makes special application of these great principles of teaching to Christian teachers, whose work has higher ends in view, and ought therefore to be of the highest calibre. However, he does not forget the work of the Holy Spirit in the realm of Christian teaching—not merely as a support to the teaching, but as alone efficient for the enlightening of mind and heart in the truth of God.

It will not be easy to put into practice what Dr. Eavey has presented in these chapters, but the worthwhile teacher is looking for what is best, not for what is easy.

If we may offer one criticism, it is that the usefulness of the book would have been greatly increased for those unfamiliar with many of the terms employed by the use of cases in point, either actual or fictional. Readers who are acquainted with the field might not need this, nor would it be necessary where the work is used as a textbook (which it certainly ought to be), with an instructor at hand to explain; but beginners in the field would be much helped by it.

*FOXE'S CHRISTIAN MARTYRS OF THE WORLD*, Moody Press, Chicago. 590 pages, \$3.95.

Moody Press has recently republished a very significant book, *Foxe's Christian Martyrs of the World*. The earlier stories of this large volume are taken from ancient writings, and the later chapters are from the celebrated work of John Foxe. The characteristic styles of the periods have been retained, and a brief outline of church history from apostolic times through the sixteenth century gives a desirable continuity. The book records the deaths of hundreds of Christian martyrs in various countries.

It is difficult for us who enjoy such great religious freedom in this country to sense, in any measure, the sufferings which some Christians have been called upon to bear. We are reminded, however, that Christ promised His followers tribulations, and Paul urged his fellow Christians to stand fast, for "through many tribulations we must enter the kingdom of God."

The Church has not always enjoyed the protection and popularity of today, but it has usually grown under persecution. We

are amazed at the strength and courage with which these early Christians faced death in some of its most horrible forms. We must also remind ourselves that we have no guarantee of continued religious freedom, but that we may be called upon to suffer for the faith of our fathers. Hence we should gird ourselves and be strong.

This beautifully bound and well illustrated book is not *enjoyable* reading, but it should be read by every earnest, sober-minded Christian.

*HASTENING THE DAY OF GOD*, edited by John W. Bradbury. Van Kampen Press, Wheaton, Ill. 262 pages, \$3.00.

These thirty-six prophetic messages were selected from the addresses delivered by thirty-one speakers at the International Congress on Prophecy conducted at Calvary Baptist Church in New York City, November 9-16, 1952, under the auspices of the American Association for Jewish Evangelism.

The prophetic truths contained in these tremendously valuable addresses cover almost every phase of this very timely and

important subject. The expositions presented were carefully and prayerfully prepared by various men of God, each of whom was assigned a special phase of prophecy on which he was regarded as being particularly qualified to speak.

Every Christian reader will have his love for God's Word increased and his own life greatly enriched by these messages on the blessed hope from such men as Hyman Appelman, Wilbur M. Smith, Robert G. Lee, Alva J. McClain, John F. Walvoord, J. Palmer Muntz, William Culbertson, John Wimbish, Walter Wilson, V. Raymond Edman, John W. Bradbury, Louis Talbot, and many other well-known students of prophecy.

L.E.M.

*IDEAS FOR A SUCCESSFUL PASTORATE*, by John Huss. Zondervan Publishing House, Grand Rapids. 144 pages, \$2.00.

If ability to increase numbers is the criterion of success, the author of this book has been successful, and offers here the methods by which he has succeeded.

There can be no doubt about the fertility of the author's mind in the realm of ideas, nor about his energy to push them. Many a man of less fertile mind will be thankful for some of these ideas, but unless he has something of the writer's enthusiasm, energy and perseverance they will wither in his hands.

Many of the ideas in the book are but modifications of systems that have long been in use, even though they may have come to Dr. Huss independently. Some are novel, and will appeal or repel according to one's disposition.

The "Hour of Power," described here and elaborated in an earlier volume, has just one drawback. As a midweek service it is excellent, but it is not a prayer meeting. Let us have such a midweek service, but let us still have the "faithful few" meeting to lay hold of God in mighty intercessions.

Dr. Huss does well to advise pastors not to use all these ideas at once, or all the time. They need to be used with discrimination. We can frustrate our own purposes by too much high pressure. And another warning needs to be given—we must be careful not to exalt ideas and organizations to the place of the Holy Spirit, nor to make statistics the final standard of judgment, good and proper as are these things in their right places.

J.C.M.

*OUR PROVING GOD*, by Roger Hazelton. Harper and Bros., New York. 186 pages, \$2.50.

The title will likely be misleading to some, who think of proving God in terms of such a life of faith as that demonstrated by George Mueller or Hudson Taylor. The usage here is borrowed from the French phrase *Prouvez-moi Dieu*, which means, "Prove to me that there is a God."

The impatient reader may weary of the time it takes the author to reach his proofs. He spends much time showing that the existence of God calls for proof and is amenable to proof, and in discussing the basis of proof. He insists that proof is faith's responsibility, in an attempt to show to unbelief the reasonableness of faith and so to create in the mind of the unbeliever a disposition to believe.

The chief value of the book lies in its excellent presentation and exposition of the cosmological and ontological arguments, which have been too much discounted of late. While admitting that by these arguments God's existence cannot be proved to a demonstration (which would at one stroke make unbelief impossible and leave no place for faith), the author insists that they sufficiently show the reasonableness of belief in God to put the burden of proof finally on those who do not believe.

In no sense is this book an apologetic for Christianity. It deals with one theme only—the existence of God, and within this limited sphere the author has done a fine piece of work. It is scholarly, but not beyond any thoughtful reader.

J.C.M.

*FAITH AND FACT*, by Alfred P. Haake. The Stackpole Co., Harrisburg, Pa. 223 pages, cloth, \$3.50; paper, \$2.25.

This book deals with the relationship between economics and Christianity, and is

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worth not a mere reading, but careful study, for it is an excellent analysis of one of the basic problems of our day. The author is described as "clergyman, university professor, businessman, author, lecturer, and mayor of his home town." He divides his book into four parts: "Religion," "Economics," "Fallacy in Faith and Fact," and "Triumph of Faith in Fact."

The bulk of the book is devoted to economics, under which head he discusses four basic elements: production, exchange, distribution, and control. He shows a keen grasp of the principles of economics. With Adam Smith he sees four factors in production: nature, labor, capital, and the entrepreneur or risk-taker.

Dr. Haake shows the connection between Marxist Socialism, Russian Communism, Italian Fascism, German Nazism, English socialist-labor control or Fabianism, and the American welfare state or paternalism, all of which he designates as collectivism. To all of these he opposes the genuine individualisms known as anarchism, laissez-faire, pure democracy, and the constitutional republic. Of these, he prefers the last, which has been our basic system in the United States. But, says he, "we suffer from creeping Socialism, the bit by bit substitution of the state for the individual in responsibility for individuals."

He maintains there can be no compromise between Communism and capitalism. In essence, he says, this would mean a compromise between paganism and Christianity, between Karl Marx and Jesus Christ, the Son of God. "To seek a middle way between the two is like unto breaking bread with the devil in the shadow of the cross."

J.A.S.

**THE EPISTLE OF PAUL TO THE CHURCHES OF GALATIA,** by Herman N. Ridderbos. Wm. B. Eerdmans Publishing Co., Grand Rapids. 238 pages, \$3.50.

This is one of a seventeen-volume library which, when completed, will constitute the *New International Commentary on the New Testament*, undertaken under the general direction of Dr. Ned Stonehouse, of Westminster Theological Seminary of Philadelphia.

As is to be generally true of all the volumes, this study of the Galatian letter is offered to provide an exposition which is up-to-date in modern scholarship, yet wholly loyal to the infallible Scriptures, thus filling the pressing need of both pastor and scholar.

The author reflects a splendid grasp of textual problems, and brings fresh and apt solutions, vital and dynamic for our particular day. Paul's explosive letter may be considered as one which shocked the Galatian Christians, as he revealed his exacting, apostolic authority; but he forever settled a most important schism which needs to be better understood in Christian circles today. This is indeed a significant achievement that will be greatly appreciated by Bible scholars and all those interested in gaining a true knowledge of proper, conservative answers to the many heretical problems with which Paul is faced in this great epistle. L.E.M.

**THE IMAGE OF GOD IN MAN,** by David S. Cairns. Philosophical Library, New York. 252 pages, \$4.50.

Man is a perpetual enigma to himself. What is man? Apart from divine revelation, no satisfactory answer can be found and all attempted solutions sooner or later end in blind alleys. In the volume under review the author gives us a broad panoramic view of the major anthropologies that have held sway from the earliest times down to the present day. His presentation of the Bible teaching on the subject is fundamentally sound, although spotted here and there with untenable higher critical presuppositions.

After a survey of the views of man promulgated by the philosophers and mystery religions of the Graeco-Roman world, the author analyzes the strong and weak points in the anthropology of the great Church Fathers. From there on he dis-

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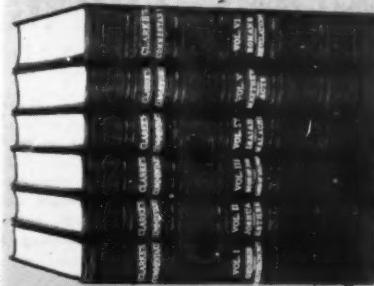
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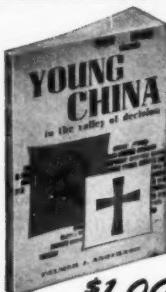
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C.N.B.

**EFFECTIVE EVANGELISM: THE GREATEST WORK IN THE WORLD**, by George E. Sweazey. Harper and Bros., New York. 284 pages, \$3.50.

The appearance of a warm-spirited, scholarly treatment of the problem of developing a church that is genuinely evangelistic is most encouraging. This book seeks to make vital evangelism an integral part of the total program of the local churches.

The author describes the various phases of an evangelistic program in the local church, including spiritual preparation, through the church organization, contacts, cultivation, commitment, and conservation of evangelistic results. He is not ashamed to tell how.

The writer is secretary for evangelism in the Presbyterian Church, U.S.A. Not all readers will agree with some of his ideas, such as his attitude on inter-racial relationships in local churches, but one can scarcely imagine a Christian leader, be he professional or otherwise, who will not profit by a thorough study of this book and a conscious effort to make practical application of the many principles set forth.

W.F.

**AMERICA'S WAY IN CHURCH, STATE, AND SOCIETY**, by Joseph Martin Dawson. The Macmillan Co., New York. 189 pages, \$2.50.

The author deals with the present-day problems involved in separation of Church and State. Practically every religious, political, and social question is affected by the problem of Church-State relations.

The wealth of material on which the author has drawn in writing this volume is amazing. Whether one agrees with all of the ideas set forth is not important. The book needs to be read by those who believe in the freedoms that have made America a great nation.

The author is a native of Texas and executive director of the Baptist Joint Committee on Public Affairs. He has represented that group at the United Nations.

W.F.

**THE FAITH OF EXPERIENCE**, by N. A. Woychuk. Wm. B. Eerdmans Publishing Co., Grand Rapids. 92 pages, \$1.50.

This devotional study based on 1 Peter 1:3-8 will be a blessing to many Christians. We are reminded afresh that the Master Weaver has a reason for every thread and that someday we shall see the perfection of the pattern from "the upper side." Our incorruptible and unfading inheritance becomes more real and precious through this meditation. We feel that the author speaks from experience as he urges us to see the hand of God in all things, to rejoice in the midst of trials, and to give Him the full love and devotion of our hearts. It is written simply, but it is both practical and stimulating.

The author is director of the Bible Memory Association of St. Louis, an organization which trains thousands of young people and children in the Scriptures, and sends many of them to Bible camps.

G.E.T.

### BOOK BRIEFS

**WHICH VERSION? A CRITICAL EVALUATION OF THE REVISED STANDARD VERSION**, by the faculty of Grace Theological Seminary, Grace Theological Seminary, Winona Lake, Ind. 38 pages (paper), 15c; \$8 for \$1.00. This is an objective, thorough evaluation of the Revised Standard Version of the Bible. Recommended for those seeking such information.

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**HOW TO BECOME A CHRISTIAN**, by William W. Orr. Van Kampen Press, Wheaton, Ill. 32 pages (paper), 25c. This is a good booklet to place in the hands of non-Christian friends. It answers the common questions of the unbeliever in a simple and inoffensive manner, and gradually brings him toward the place of decision. The blessings and responsibilities of the Christian life are also explained.

**HOW TO WIN SOULS**, by Eugene Meyers Harrison. Van Kampen Press, Wheaton, Ill. 156 pages, \$2.00. This interesting and inspiring volume is an excellent handbook for the individual soul-winner as well as a text for classes in personal evangelism. It deals with the qualifications of the soul-winner, various problems in connection with soul-winning, and the organization of soul-winning groups.

**WHERE JESUS WALKED**, by Sanford Fleming. The Judson Press, Philadelphia. 208 pages, \$2.50. This picture of the Holy Land is an outgrowth of the writer's travels on two different occasions to these sacred sites. He not only attempts to point out whether the traditional sites have a right to be considered authentic, but also seeks to show the significance of the various places in the light of the Scriptures, making the study a devotional one.

**TINY WORDS ABOUT THE BEGINNING**, by Ruth L. McNaughton. Van Kampen Press, Wheaton, Ill. 24 pages, 75c. This book tells simply and clearly the stories of creation, sin, and the coming of the Saviour. It will provide for the young child an excellent and sound basis for future Bible teaching.

**BAPTISTS UNDER THE CROSS**, edited by Dorothy Stevens. The Judson Press, Philadelphia. 96 pages. The purpose of this book is to bring members of churches in the American Baptist Convention up to date on the progress and needs of its missionary program. Individual chapters are written by various leaders of the denomination. Here is helpful information for those seeking to understand problems characteristic of the fields discussed.

**IN QUIETNESS AND CONFIDENCE**, by V. Raymond Edman. Van Kampen Press, Wheaton, Ill. 64 pages. A helpful devotional book compiled by the president of Wheaton College. Scripture, devotional thoughts, and poems are based on our relationship to Christ under the headings: "In Devotions", "In Duty"; "In Dreams"; "In Dedication".

**TOWARD THE MARK**, by Stephen W. Paine. Fleming H. Revell Co., Westwood, N. J. 191 pages, \$2.50. A fresh and delightful approach to the Epistle to the Philippians, especially adapted for young people of college age, written by the president of Houghton College. The author selects sixteen ideals of the Christian life, and by apt illustration and illumination talks to the heart of the reader. Warmly recommended.

**THE APPROACHING CRISIS**, by E. Buckhurst Pinch. Henry E. Walter, Ltd., London. 60 pages (paper), 35c. Using God's infallible Word as the ultimate and final appeal, the author reviews the fact that the Bible plainly declares that the Jew, the Gentile, and the Church of God will all reach a time of crisis in the latter days, a time which it would seem is upon us. This scriptural survey, though brief, is very straightforward, quite understandable, and most practical.

**THE MINISTRY OF THE SAINTS, EFFECTIVE VISITATION EVANGELISM**, by Carl M. Sweazy. General Association of Regular Baptist Churches, 431 S. Dearborn St., Chicago 5. 63 pages (paper), 50c. Those looking for a practical, down-to-earth handbook on visitation evangelism will find in this book the answer. The author has brought together in small compass a wealth of stimulating and suggestive material that ought to result in people being won to Christ wherever the book is studied and its principles and suggestions followed.

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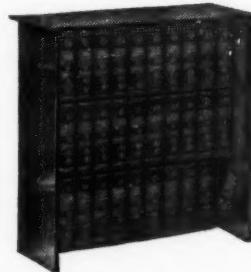
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#### CORRECTION

The book, *The Faith and Hope of the Future*, published by Sovereign Grace Advent Testimony, London, England, is the work of Thomas Houghton, Bishop Frank Houghton's father, not of Bishop Houghton himself, as erroneously reported in "Book Briefs" for May.

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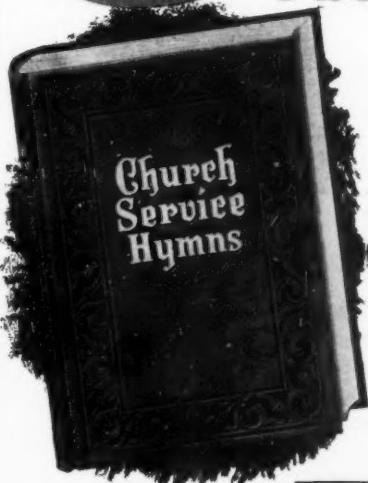
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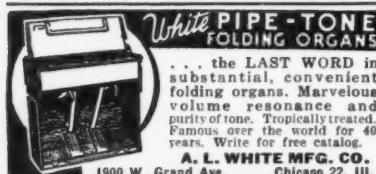


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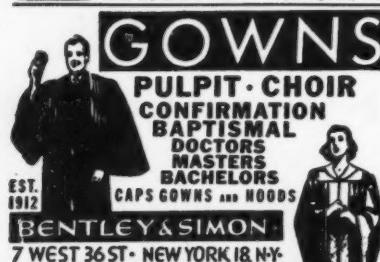
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—From *Treasures of the Snow*  
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\* "Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

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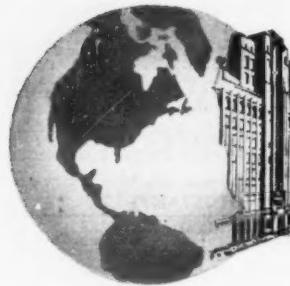
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# Institute and Alumni

HERBERT LOCKYER, JR., EDITOR

## Missionaries and Their Mission



Paul Weir, pilot trained in the Institute's Missionary Aviation Course, gase up his Piper plane at Ixtapa, southern Mexico, for a flight to jungle base. This pilot and plane are saving the missionaries many precious days and speeding up the work of spreading the gospel.

Former students, Philip and Mary Baer with their five children, outside their home in Lacandon, Mexico. At lower right is one of the Indians to whom the Baers are witnessing.



## To Launch Film Work in Formosa

WHEN Vice-President Robert L. Constable was in Formosa in 1951, Generalissimo Chiang Kai-shek opened the door to the evangelization of the Chinese armies there by means of the Institute's films. In compliance with the request that Mandarin versions of the films be made available, the Moody Institute of Science has been working very hard to meet this great opportunity, and the job is now nearing completion.

The Executive Committee of the Institute has asked Mr. Constable to take the films for presentation and the inauguration of the program. He will be leaving on this assignment during the latter part of September. At the same time there will be opportunity to consult with various foreign film committees and with many missionaries using the pictures.

Returning westward, he will meet with the leaders of the film programs in France, Norway and Sweden, and will work with the committee in England responsible for film distribution in all the British Commonwealth countries. The integration of the Institute's future projects in television, Bible story and educational films and filmstrips in these foreign programs will be studied and discussed.

In almost all of these places contacts will also be made on behalf of the Colportage Department, reviewing what is being accomplished and investigating future needs. How wonderful it is to see the way God is using these ministries of MBI, far beyond the greatest thoughts of its founder in the blessing of men and the spreading of the gospel. Pray for Mr. Constable on this important errand as we labor together with God in the field that is the world.

## Dr. Dent Dies

Dr. Joseph Dent '92, went home to be with the Lord July 6. Services were held at the Judson Baptist Church, Oak Park, Ill., of which Dr. Elmer W. Palmer '18, is pastor. The Institute was represented by Vice-President H. E. Stockburger, who acted as one of the pallbearers.

Dr. Dent was the first pastor of Judson Baptist Church. He also served on the faculty of Northern Baptist Theological Seminary for sixteen years. Sometime before his death, Dr. Dent visited the Institute to celebrate his eighty-fifth birthday. "Mr. Moody impressed me very much," he remarked on that occasion. "Once he spoke to us with tears running down his cheeks. I shall never forget his earnestness and zeal."

## Alumni at Missionary Conference



The above group of former M.B.I. students was photographed during the annual conference of the Evangelical Alliance Mission at Winona Lake in June. Approximately 70 former students enjoyed a fellowship supper planned in connection with the meetings.

## News In Brief

► The FM transmitter formerly used by WMBI-FM has been purchased by the Christian Broadcasting Association of Hawaii. It will be the first FM transmitter to be used in the islands, according to Cornelius Keur '39, director of the C.B.A.

► A total of 675 books from the library of the late Dr. Max I. Reich have been placed in the Institute library.

► A Christian brother in West Virginia has just enrolled in the correspondence course, *Youth Triumphant*. His age is seventy-five.

► Music faculty member Preston Rockholz has been inducted into the Army.

► Correspondence School Director Harold Shaw was married June 20 to Luci Northcote Deck, in the Village Church of Western Springs, Ill. Mrs. Shaw is the daughter of Dr. Northcote Deck, former missionary to the Solomon Islands.

► LeRoy E. Johnson has been elected assistant treasurer of the Institute, in addition to his present position as controller.

► Millard N. Demy '39, has been appointed Institute field representative for nine Southwestern states, with headquarters in Texas.

► The July issue of the *National Geographic Magazine* contains nine pages of Moody Institute of Science pictures illustrating the periodical cicada (seventeen-year locust).

► M.B.I. promotional literature racks were placed in thirty-five Bible conferences this summer. These silent salesmen represented the Institute from the Atlantic to the Pacific and from Canada to the Gulf.

► Muriel Williams enters Day School this fall with all expenses paid for her first semester. She qualified for a Moody MONTHLY scholarship by selling 300 subscriptions.

## Dr. Playfair Honored



David H. Johnson, general director of the Evangelical Alliance Mission and trustee of Moody Bible Institute, is seen presenting the Thomas S. Smith Trophy to Guy W. Playfair, who was recently elected "Alumnus of the Year." The presentation was made at the sixth annual homecoming banquet, held in Medinah Temple, June 11.

Mr. Playfair, a graduate of 1910, has spent more than forty years in Africa and is now general director of the Sudan Interior Mission. His two children also are missionaries. "I appreciate this honor very much," Dr. Playfair said in accepting the trophy. "I have run so as to obtain a heavenly award, but I am grateful for this honor which you have bestowed upon me."

## Faculty Engagements

Dr. George E. Speake—Sept. 21-25, High School Auditorium, Langley Prairie, B.C.; Oct. 5-9, Agricultural Hall, Chilliwack, B.C.; Nov. 2-6, Fortuna High School Auditorium, Fortuna, Calif.; Nov. 9-13, Oakland Civic Auditorium, Oakland, Calif.

Dr. J. C. Macaulay—Sept. 6, West Suburban Bible Church, Maywood, Ill.  
James R. Calhoun—Nov. 22-Dec. 6, Hills Corner Bible Church, Buchanan, Mich.

## SEVEN YEARS AND SEVEN MONTHS . . . . . . have elapsed since I arrived at the Moody Bible Institute



Indeed if anyone should be thankful to God for the Moody Bible Institute it is I, for through the ministry of former graduates I came to know the Lord, and since I have been within its halls I have discovered many of the wonders of God's matchless Grace to a lost and sinful mankind. To us who have come from far away to learn the things of God we can never express the joy and the contagiousness of the Lord which we have felt so much in our study and in our trials here at the Moody Bible Institute. It is through the echoes of the prayers of the beloved Christians who have prayed for us students here at the Moody Bible Institute that we have been able to accomplish that which we have come for. It has been a thrilling experience to be in this new world with all the great opportunities that it offers to the young people, yet the greatest of all is to be an ambassador for Christ and no other place offers greater opportunity to prepare oneself for this great service than the Moody Bible Institute.

No doubt you will rejoice to know that I have married a wonderful young lady who also has the burden to be a missionary to Africa. She was born thirty-two miles from Oklahoma City, Oklahoma. She received her B.S. degree at Tuskegee College in Tuskegee, Alabama. In June 1952 she received her M.A. degree in Christian Education at Wheaton College. She has travelled extensively in this country and Canada. I need not remind you that Africa needs prayer. Therefore it is your opportunity to pray for us as well as the missionaries who are already there on the field. As you know Africa is in the midst of rebellion and turmoil and the only thing that can solve these problems is the prayers of Christians throughout the world. For those who are at home, hold the fort for our Lord is soon coming, and those of us who are in the battle will, through your prayers, fight the good fight of faith.

**REV. H. STEPHEN SITOLE**

Rusitu Mission, Melsetter

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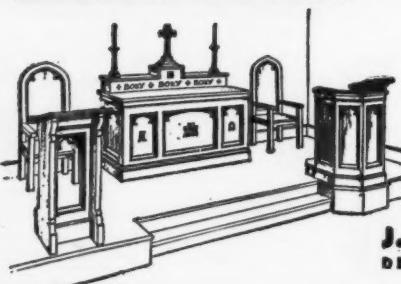
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## Let's Stop Cashing In On Our Converts!

[Continued from page 10]

to see what a real, flesh-and-blood Hebrew Christian acted like!

This life, which offered such superb promise, was driven aground on the very reefs we have tried to sketch in this article. Now ill, disillusioned, this fine man takes little active part in the Lord's work, whereas, had he not been so shamelessly used, so mercilessly pushed, he might have developed into one of the choicest saints of our time!

♦ THERE'S remedy for all this, you know. The dose may not be pleasant, but for the future of evangelistic Christianity we'd better take it.

First, let's treat our converts like the Lord treated Saul. Give them time (three years in Saul's case) to digest the new experience and become deeply rooted. All along, give them tasks on a level with their spiritual endowments and accomplishments; *in no case* on the publicity value of their names!

In fact, if they stay out of the lime-light as long as three years—public memory being what it is—their names won't have much publicity value left!

We can do this job. Fact is, we are doing it when Mary Brown gets saved. We instruct her, see to it that she gets active in a sound, Bible-believing church, give her work commensurate with her spiritual level and increase her sphere of testimony as she grows to it. But when Gloria Goldilocks comes down the aisle . . .

We must quit cashing in on these converts! This may cause drastic revisions, even now, in plans for many a proposed rally, but surely it's better to scrap plans than people!

We must indeed pray for one another, and these dear, wonderful converts who've come such a long way to our Lord and who need all the patience and grace we can muster to the happy task of their spiritual nurture.

We must set them a far better example than most of them have yet seen. They've been exploited all their lives at every turn in the twisted world they've known. What is it likely to do to them when they find us as eager to exploit, as quick to cash in as that godless world they thought they were leaving forever?

Let's stop cashing in on these converts—before we all go bankrupt together!

THE END

### PRAYER

Luke 18:1-8

- I. The Purpose of Prayer
- II. The Practice of Prayer
- III. The Power of Prayer
- IV. The Promise of Prayer
- V. The Price of Prayer

Conclusion: "Men ought always to pray."

—A. L. Friesen

Moody Monthly

HAZEL GODDARD, Editor

# YOUTH

*Supplement*



*Some answers to the big question of how to  
get along with . . .*

# YOUR ROOMMATE

**By J. Bade**

If you're college-bound this fall, a special new experience is waiting for you. By leafing through the catalog you have an idea of life on campus. You have a mental picture of those "hallowed halls." But this "special something" is a "question mark" in your future . . . it's your new roommate.

He's a stranger to you now. But if your friendship is a success, this unknown individual can enrich your college days. Here are a few suggestions that will point out possible pitfalls and speed you on your way to a successful year with this new friend.

*Respect your roommate's individuality.* Sounds silly, doesn't it? But on campus, where a cross-section of our nation gathers, you'll find vast differences in dress, speech, likes and dislikes.

My first roommate, Charlotte, came from Chester, Pa. The difference I noticed immediately was her accent.

"Accent!" she exploded when I mentioned it jokingly. "You're the one who talks funny!"

"I suppose all radio announcers pronounce water, 'wooter,' and floor, 'fluer,'" I demanded.

"Sheur," she replied.

Soon afterward I learned that I too had an accent. *Me*, a midwesterner! My a's had a slight twang, and I called the roof of my house a "ruf."

Perhaps your roommate will sport white bucks that to you seem strictly "for the birds." But your yellow cords may look equally ridiculous to him.

Don't let the "little things" upset you. Gradually you'll establish small, but important, compromises—room temperature, the height to raise the window at night, arrangement of furniture, who will turn off the alarm, etc.

Be patient with his idiosyncrasies. Your room may be strewn with literary masterpieces, or scissors, pins, and dress patterns. Perhaps it will look like an art gallery, a newspaper office, a locker room. Individuals are interesting, so sharpen up that sense of humor and be prepared for anything.

*Respect your roommate's property.* Somehow that trunkful of new clothes, the stationery, perfume, the tennis racket will look terribly inviting.

"We always borrowed each other's clothes in high school," Char confided proudly to me. "Vivien called once a week to wear my blue cardigan. Candy's favor-

ite was the yellow angora, and . . . come to think of it," she rummaged through her drawer, "I haven't seen that yellow angora lately."

"Do you still trade clothes?" I asked warily.

"Nao," she replied in her dialect.

"What a relief," I sighed—especially since she was two sizes larger than I.

Your experience may be the same. It is difficult to draw a line between unselfishness and convictions about personal grooming. But you'll soon establish an unwritten code of what is and what is not for public consumption. And you'll be glad to lend a tie, cuff links—a scarf, or earrings now and then.

Typewriters, radios, irons, sewing machines and cars are extremely precious property, so ask before using. You can sense your roommate's response. And above all, handle with care. One frantic movement in that last-minute press job might tumble her iron to the floor. Or neglect to switch off the radio when leaving the room may wear out his portable you like to play so well.

*Share the responsibilities of your room.* Char and I had difficulties along this line too. When the floors turned from

brown to a dusty gray, we would comment on how horrible the place looked. I insisted that Char never cleaned the room correctly, and she maintained I didn't clean often enough.

I usually went home on week-ends, and on return Char would exclaim brightly, "I cleaned the room Saturday!"

"Did you?" I'd answer politely. Then under my breath mutter, "Look at that messy desk, the dusty chair rungs, the cluttered stack of magazines." In my estimation a clean room included little things, but Char didn't care if a few corners slipped by untouched. No wonder she could clean faster and oftener, while I sat back silently commanding the thorough job I could do, but did so seldom.

We found a schedule was the solution, for college days are so full that to find time you must make time. Decide how often you must clean, and what needs attention to make the room look presentable. Find an hour when you can pitch in together, or arrange to carry the responsibility on alternating days.

Your cleaning job will be easier if the room is kept neat. We raise a critical eyebrow at cluttered homes and

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*Respect your roommate's property. That tennis racket may look inviting, but, at least, ask for it, and then take care of it!*



Maybe you don't like your roommate's friends, but be polite to them anyway . . . it will pay off!

sloppily dressed persons. In short, we respect order. Similarly, yesterday's apparel strewn across the chair, shoes sprawling in a heap beneath the bed, and books slung carelessly on the shelves reveal to others a defect in personality. Grandma's time-worn advice to have a place for everything and keep it there pays off even in a modern collegian's life.

*Overcome clashes in schedule.* On our bulletin boards Char and I posted schedules—classes in green, clubs in red, dates in yellow, etc. You'll have a schedule too, whether it's written or not. And you'll find that your pattern of activities will differ from everyone else's.

When your Spanish test is over and you feel like throwing the books aside and crawling into bed, radio full blast, your roommate's likely to have a Lit exam the next day. If he's extra tired and wants to doze off early, you may have to retreat down the hall or to the library to prepare for tomorrow's class.

Char had an early morning job in the dining hall. Naturally waking at 6 A.M. didn't appeal to me in the least, but soon I became accustomed to her early rising and scarcely heard the alarm when it rang the second time for me.

*Treat your roommate's friends politely*—just as you treat Mother's favorite aunt or Butch's fiendish companions. Remember that since people's interests differ, their friends differ too.

When your roommate's music major friends lounge across your bed discussing their choir tour, you'll have to stop typing and pretend you're interested. Funny thing, you'll probably become engrossed in the subject—even with that term paper due the next day.

*Be a pal to your roommate through ups and downs.* His problem may be a broken date, that diminished bank account, the "D" in psychology, or a letter from home.

## Take God at His Word

Lester G. Osborn

**A**w, what's the use! Why go to school? Why not just get out and have a good time? What does anything matter?" Such remarks indicate the attitude of many young people today. Perhaps you have felt that way yourself. But I hope you haven't gone so far as to say it out loud—though I can't say that I would blame you much in the face of conditions.

But let's take a longer look, the far look. Some day the present situation will be over. Then there will be a lot of readjustments to be made, and a big task of reconstruction. You will want to be ready to help in that job! All right, stick to your preparation! Get ready!

Thirty-five years ago we thought we were fighting a war to end all wars. In less than a quarter of a century more countries were involved in war than ever before. That was World War II, the war to protect the four freedoms. Nations seemed bent on suicide. Our vaunted civilization threatened to destroy itself.

Did I use the past tense? World War II was stopped by the atom bomb, but in the years since, nations have been seething in unrest. World War III is more than just a possibility. Communism is threatening the world. A great stockpile of atom bombs, and of more powerful hydrogen bombs, is waiting in the back yard of more than one nation. The recent truce in Korea is cause for rejoicing, but it does not—at least at this writing—assure permanent peace even in that one area. And there are many other potential powder kegs around the world.

What is the future for you? Service in the armed forces? Training camp and drill? The battle front? Was there ever a time when the words of Isaiah were more applicable? "Even the youths shall faint and be weary, and the young men shall utterly fall."

But is there no hope? Shame on us Christians if we yield to the general feeling of consternation! Where is our faith? Browning was wrong, but even though all's not right with the world, God is still in His heaven.

\* **FAITH!** It is defined in Hebrews as "the substance of things hoped for, the evidence of things not seen." Somewhat, that never meant much to me until I got the meaning of some of the words more clearly in mind. Here is what I found:

Faith is the "giving a body to" things hoped for, the conviction that things not seen are real. In other words, "believing is seeing."

The meaning is made clear when we look at the illustration given in Hebrews 11:3: "Through faith we understand that

[Continued on page 76]

# TEEN TIP-OFF

From the YS Editor

Say, friends . . .

. . . has it ever occurred to you that September would be a good month for taking stock or inventory? It seems to me that it is a much more logical time than January. It's in September that many of us get a fresh start—we go back to school . . . back to work, or just go back to a regular schedule after a summer of doing this and that.

When September rolls around, for some of us at least, it means our bodies and minds are rested and relaxed. Perhaps there has been a vacation or, if not, there have been hours spent out of doors in the sunshine and our bodies are toned up and ready for the months ahead. But how about our spiritual status?

Do we have the inner peace and quiet spiritual stability that comes from hours spent in the light of His Word? Do we have the consciousness of His presence which is a result of time spent basking in His fellowship?

It is important that our bodies become rejuvenated for the physical work of the fall and winter months . . . it is considered such a necessity by people in general that millions of dollars are spent yearly for vacations. But for those of us who are Christians, the physical condition is secondary. While our bodies should be toned up for the labor ahead, it is far more important that our spirits be in tune with God.

Every day we will meet problems that require patience, guidance, endurance; and there is always the unexpected crisis of sorrow, heartbreak or disappointment for which we will need fortification. Our lives are on constant display. What we are . . . what we do . . . what we say will all have a lasting effect on those around us. It is almost frightening when we realize the tremendous responsibility, and if we were to depend on our own strength we would want to run for the nearest corner.

But once we fully realize our responsibility . . . after we have honestly taken stock . . . then we can fall back on Paul's promise in Philippians 4:13: "I can do all things through Christ which strengtheneth me."

And if we have neglected the opportunity of summer months to renew the inner man? We can claim the truth of II Corinthians 4:16: ". . . yet the inward man is renewed day by day."

Dear Bob:

Back again after weeks of promising myself I'd get another letter off to you! So some of your friends think your training would be wasted on the mission field. Perhaps they are thinking more of certain specific courses you are taking or expect to take whose usefulness would not be immediately apparent on the field, but would perhaps seem more in line with the demands of the Lord's work at home.

♦ I wish they had been more specific, as I can't think of any subjects (subjects I'd expect a Christian student to take) that the Lord couldn't use on the mission field. Some, of course, are more directly beneficial, such as art, photography, linguistics, carpentry, mechanics, music, education, stenography, typing, cooking, sewing, agriculture, medicine, nursing, first-aid, engineering, psychology, theology, anthropology, accounting and creative writing. I can think of definite benefits to mission field work from a study of all of these. And I'm sure the list isn't complete.

Of course, no one person needs them all, but neither does one at home find an immediate, direct use for all his train-

ing—much is obviously "wasted." On the mission field there is a great lack of specialized services, such as those provided by doctors, dentists, shoe repair men, mechanics, carpenters, bakers, dairymen and many others—all of which we take for granted at home. These are often not available to the missionary, so, if anything, the missionary needs a broader training than one would normally need for Christian service at home.

We can also look at this matter of important and unimportant courses from another angle, Bob. Training is not so many courses, so much ability; it is the preparation and development of *you* (a person, an individual) for work, and anything that develops and disciplines *you* to be a better worker is not "wasted," even though it doesn't directly have a use in your work.

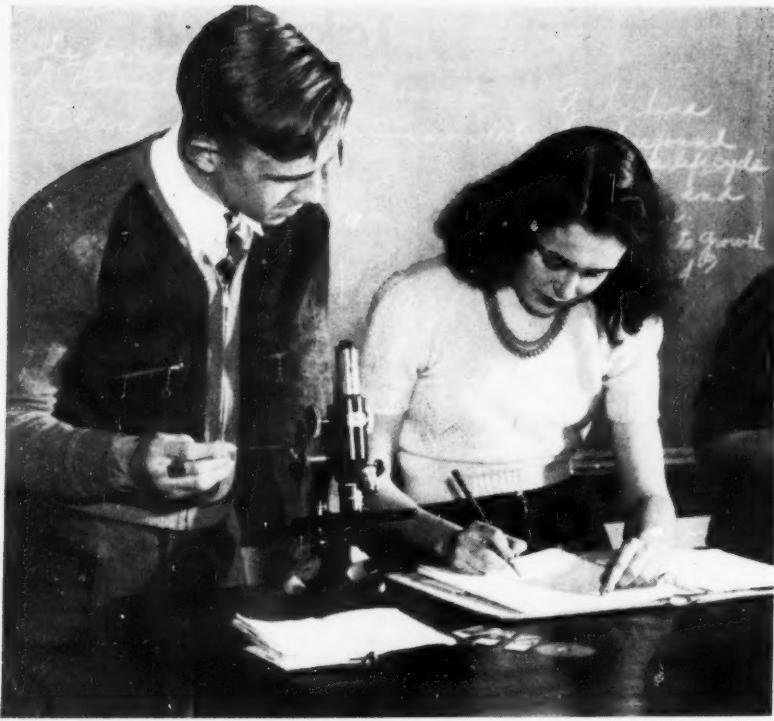
I am perfectly sure in my own mind, Bob, that if you commit the course of training to the Lord and follow His will, that when He puts you in His place of service for you, He will not have led you astray nor wasted precious years of your training.

♦ As you know, I had seminary train-

ing. I loved to explain the Word of God. To me there was no greater challenge than sound, sane, expository preaching of the Word of God—that is, until I started to translate the Bible for a people of a different language, of a different way of thinking, and of a different culture, living in a different world in many basic respects from ours.

Then I was challenged by a task more demanding than I had ever known, not only understanding the Scriptures aright, but finding adequate and accurate ways of saying the same thing to a people whose language was quite sufficient for

[Continued on page 76]



Philip Gendreau Photo

## No Wasted Training on the Mission Field

By George Cowan of the Wycliffe Translators in Mexico. Last in a series of letters to Bob from his friend on the mission field.

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# YOU and Your Young People

## School Daze Are Here Again!

By Bob and Charlie

### TWO KINDS OF REPORT CARDS—First Sunday

Yes, summer is over. It's been good, hasn't it? Summer camp, the gang at the drug store, mowing the lawn, devouring oceans of cold drinks in trying to beat the heat—but now it's all history.

Back to books, study hall, malts after school, football games in the crisp cool fall air, algebra equations, austere English teachers, exams, and report cards... which reminds me...

Did you ever happen to think that Christian fellows and girls get two report cards? One comes from the registrar who records your grades in the office, but a far more important report card is being kept in heaven (II Cor. 5:10; Rom. 14:12). Do you strive for A's down here? Do you strive for A's up there? Which is the more important? Which is better, all A's on your school report and a "D" or failure on God's report, or vice versa?

When Joseph was sent out by his father Jacob to see how his brothers were "living the life," we are told in Genesis 37:2 that he had to bring back *their* evil report. They were not living a life that pleased God. Their names were never entered in God's Who's Who of Faithful Men and Women?

You've never heard of that book? You've heard of Who's Who in America, haven't you, and a companion book, Who's Who in American Colleges and Universities? Well, God's Who's Who of faithful men and women is found in the Bible, Hebrews 11. Look it over. Notice that Joseph's brothers didn't get into that wonderful book. But Joseph did (Heb. 11:22). In Hebrews 11:2 we learn that all the people in this book got in because of their faithfulness, and because of that they all had good "report cards." Wouldn't you like to have your name recorded in heaven in God's Who's Who?

### SIGN UP FOR DEVOTIONAL LIFE COURSE—

Second Sunday

By the way, what courses are you taking this year? Math, trig, a language, science? Don't forget to sign up for God's course. So many students fail to realize the importance of this course. Maybe it's because they don't get any credits or grades for it down here. My, how we work for the temporal things we can see! Then, too, Satan is especially opposed to any Christian taking this course because he knows how much it will build a Christian up in the faith and cause him to grow.

The name of this course is Devotional Life. Jesus often prepared His lessons in this course before daybreak. I once heard Andrew Gih, great Chinese missionary, say he spent four hours every morning on this subject, commencing at 4:00 A.M. His life really bore testimony to his preparation.

Jesus teaches this class through the Holy Spirit. The classroom is a private "closet." The textbook is the Bible. Lesson helps are very essential to a beginner in this course, but much profit can be gained by slow, meditative reading of the text. Coy Turner, a great man of God in the Kentucky mountains, evangelist and pastor, says he reads each verse of the text four or five times and meditates on what it says.

If you are interested in some good lesson helps, write Bob or Charlie, in care of Moody MONTHLY, and we will be glad to send you a sample. The Teacher of this course expects implicit obedience to instructions, that is, if you want to get the full benefit from the course. He talks to us as we read the Book, and then we kneel and tell Him all of our difficulties and needs. He has promised to do much for our friends too, if we ask Him.

This course is the simplest one you can take and yet the

most difficult, because of the way Satan tries to interfere every day as you come to class. He either causes the phone to ring, or a roommate to bother you, or a friend to drop in, or just plain laziness to overwhelm you. You will learn more in this course than any other, and it will bring you more profit (see Josh. 1:8). Notice the word "then" breaks the verse into two parts. The words before *then* give the condition we must fill; the words after *then* the result of fulfilling that condition.

### LET'S GET A HIGHER EDUCATION—Third Sunday

Some of you are going on to get a higher education in a Bible institute, college, university, seminary or trade school. Are you seeking to go high enough? Oh, I don't mean in books or degrees or intellectualism. I'm thinking in terms of altitudes.

Let's look at it this way: You have possibly seventy years to live here on the earth in the lower altitudes. "Threescore years and ten" the Bible says. Life here on the earth can be lived on either the lower or higher plane. Life on the lower plane is pleasing for a while because of the lusciousness of sin, whether it be the lust of the eyes or the lust of the flesh or the pride of life (I John 2:15, 16). But the air gets bad at times, fairly reeking with the language of unconsecrated lips which speak so unkindly of our Father. We find ourselves in a rut and desire the freshness of the higher planes. These are reached by claiming victory in Christ Jesus over *all* sins.

But we must seek to be educated for higher altitudes than this earthly home. It's good to start our education for the higher areas now, inasmuch as we will be living there so much longer than here—seventy times seventy thousand million billion trillion and more years in Paradise.

One boy was asked by a buddy why his grandmother studies her Bible so much. The boy replied, "I think she's getting ready for her final exams." Are you preparing for this life or for eternal life? Are you concerned about position, income or honor in this life to the neglect of preparation for heavenly joys? What we will enjoy up there depends upon what we



are doing now down here. Are you living for yourself or for your Lord? Let's balance the scale. How much is going on the side of this life? How much on the eternal side, God's side? "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven" (Matt. 6:19, 20).

Higher education goes much higher than doctorates and Ph.D.'s. It has to do with mansions (John 14:2) and rewards (I Cor. 3) and a "Well done, good and faithful servant." Are your talents being trained for the Lord, young doctor, nurse, teacher, pianist, vocalist, farmer, businessman?

Set your sights for heaven, young people. Start right and you'll finish right. Gil Dodds, the famous Christian runner, would tell you that the start is the biggest factor in running. Paul likens our Christian life to a race. Study Philippians 3:10-17.

#### WHAT IS EDUCATION?—Fourth Sunday

You're going to school to get an education. What is education? It is preparation for life. Dr. Coggman of the University of Minnesota says, "We don't bring young men and women to the University of Minnesota merely to give them much book knowledge, but to teach them *how to live*." Our education should include training in health, boy-girl relationships, social standards, our relations to society, ability to stand before a group and speak, and so many other things.

It has been said that a personality is a "bundle of habits." We say that So-and-So has personality. What makes up his personality? Habits of honesty, kindness, speech, attitudes, cleanliness in body and mind, etc.

We are interested in developing a Christian personality. What makes up a Christian personality? Habits of Bible reading, prayer, service, Christian love, Christlikeness, obedience.

Now if you feel your personality lacks something of what Christ would have you to be, analyze your habits. Have you developed the prayer habit? Have you developed the Bible study habit? Can you love those others despise? He did. Are

## Young People's Leader...

Don't forget to check yourself. Report cards are a constant check on our progress or lack of it. This would be a good time to check on your youth group. Do you have aims for your group? You must have one before they will. If you don't aim at anything, you are sure to hit "nothing." The same holds true in your meetings.

The group that has an aim is the group that will do things for Jesus Christ. Take time to define your aims and plan your objectives. Beware of small goals. Remember that Christ is Lord of everything. "Shoot for the moon." Plan your immediate and future goals, and then, by the grace of God arrive at them.

Maybe this first month of the school year would be a good time for some round-table discussions. Do you ever have them in your meetings? We have given you a little "fuel" for your meetings. Now you get "on fire" and plan some good meetings for your young people. God bless you.



you seeking to serve even while in training? Is your education balanced? Are you able to meet people, get acquainted with them, cause them to like you, and then introduce them to your Saviour and Friend, the Lord Jesus Christ? Or are you just a bookworm interested primarily in yourself? Which kind of man or woman is God looking for? Let's get the kind of education that counts.

### No Wasted Training

[Continued from page 74]

all their needs, but who had never known the Christian message. Nor could I equivocate and suggest alternate possible meanings for a verse. I had to decide one way or the other, go into black and white in print with my decision, and that would become the basis for belief and practice of a whole race of people perhaps for generations to come. If I were wrong, they would be too.

Bob, I've never felt I wasted any of my training at this job. Many times I've wished I knew more. The job must be done for hundreds of languages and tribes yet. If God is directing you this way, don't hesitate through fear of wasting any of your training.

WELL, Bob, I've said my piece. Please don't think I'm trying to tell you what the Lord's will for your life is. That's the Lord's business. It's your business to check with Him and find His place and plan. These friends may be right, that the Lord's place for you is at home. But if the reason for staying is that you'll waste some of your training out here—well, I'm sorry, but I'll have to say that such a reason is simply not true. Again, I want to repeat that I don't think it was a wrong motive that has led your associates to say what they have; it was simply an all-too-frequent underestimate of what the mission field demands.

As to the lack of enthusiasm on the part of your dad—Bob, once you are on the field, I'll miss my guess if your dad won't be proud to have you there. The Lord has changed many a parent's attitude when a fellow dared to believe and follow the Lord with all-out devotion.

Yours, for unswerving obedience to the revealed will of God,  
GEORGE

### Take God at His Word

[Continued from page 73]

the worlds were framed by the word of God." Only in the Bible do we find such an explanation of the origin of the universe. Over and over we read, "God said . . . and it was so." The psalmist says, "By the word of the Lord were the heavens made . . . he spake, and it was done." We cannot reason this out, nor can we comprehend it, but "through faith we understand." In other words, faith is simply *taking God at His word*, and acting on it.

This makes the statement that "the just shall live by faith" understandable. Paul knew this in his own personal experience, so he could say, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

What a wealth of helpful assurance we find in the Bible: "My grace is sufficient for thee," "I can do all things through Christ which strengtheneth me," "We are

more than conquerors through him that loved us." We take Him at His word and find our living made easier.

♦ YOUTH today is looking for "something to hold on to." The world has nothing solid to offer. Only the Christian can look past the present. Only the one whose mind is stayed on God can have the peace which passeth understanding in the face of today's world situation.

Listen to this promise of our heavenly Father: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." "The just shall live by faith." How necessary for us to realize these truths and claim these promises.

One said to Christ in the days of His flesh, "Lord, I believe; help thou my unbelief." How we need to pray that prayer! We need to say to Him, as His disciples did, "Lord, increase our faith!"

Something to hold on to? Praise God we have not only something to hold on to, but Someone to hold on to us! So "wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." THE END

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—Isaiah 1:18

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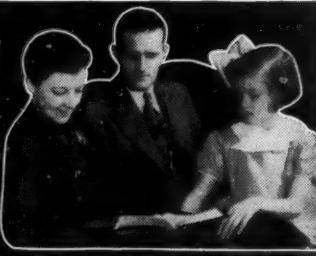
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